

# A JOURNEY

FROM

*Aleppo to Ferusalem*

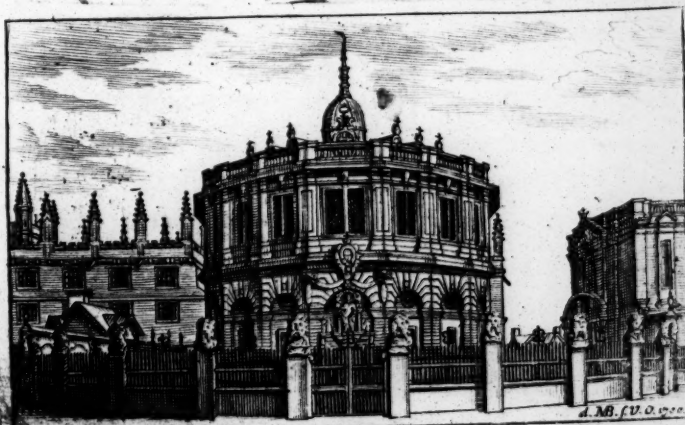
At Easter, *A D.* 1697.

---

*The Second Edition, in which the Corrections and Additions, which were sent by the Author after the Book was Printed off, are inserted in the Body of the Book in their proper places.*

---

By *Hen. Maundrell*, M.A. late Fellow of *Exeter Coll.*  
and Chaplain to the Factory at *Aleppo*.

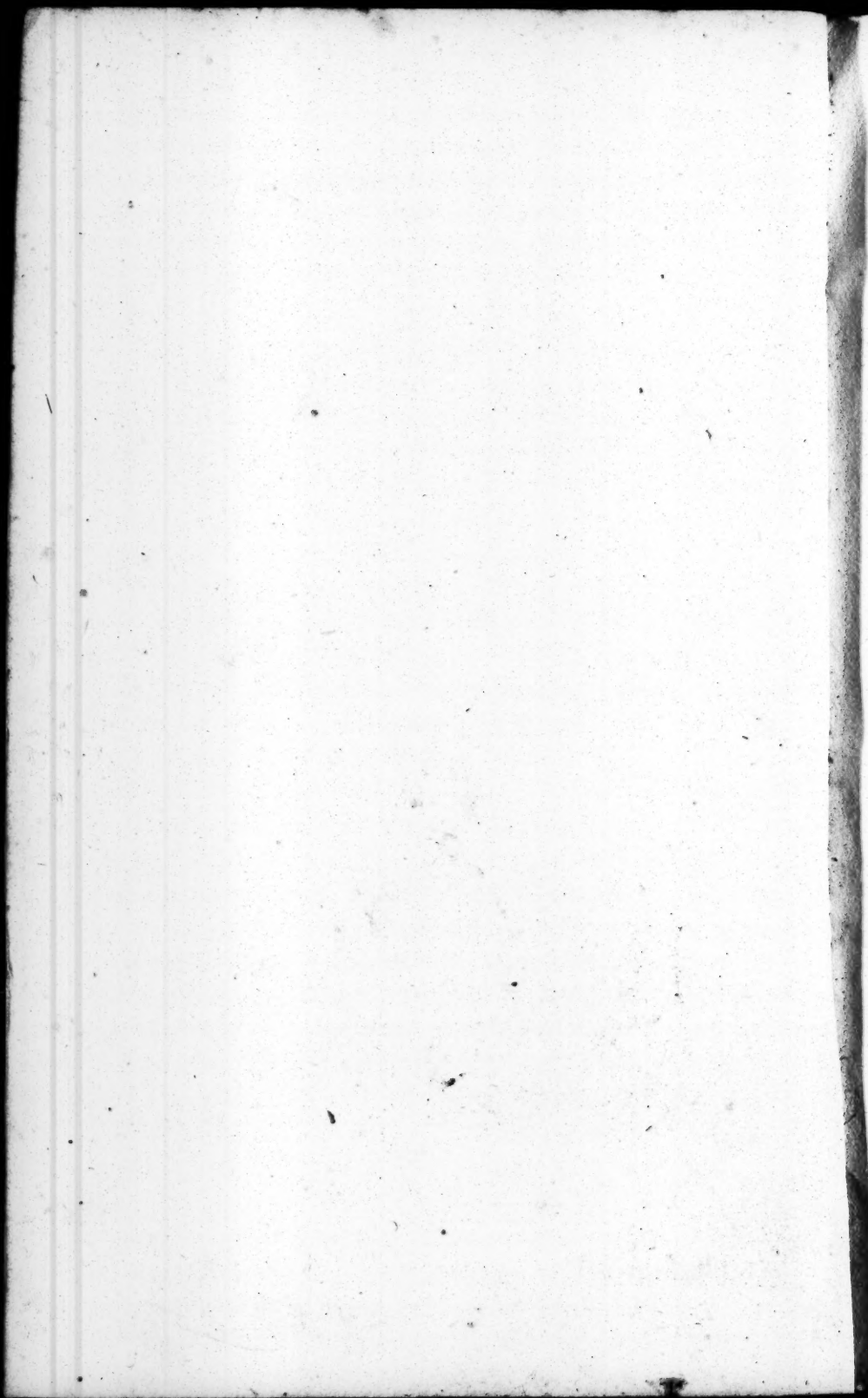


*Sculp.*

OXFORD,

Printed at the THEATER, *An. Dom.* MDCCVII.

And Sold by JONAH BOWYER, at the *Rose* in  
*Ludgate-street* near *St. Paul's Church*.



# A JOURNEY

FROM

*Aleppo to Ferusalem*

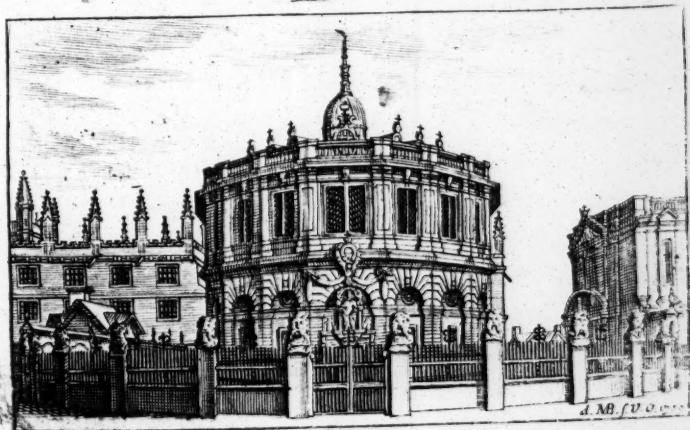
At Easter, *A D.* 1697.

---

*The Second Edition, in which the Corrections and Additions, which were sent by the Author after the Book was Printed off, are inserted in the Body of the Book in their proper places.*

---

By *Hen. Maundrell*, M.A. late Fellow of Exeter Coll.  
and Chaplain to the Factory at *Aleppo*.



*Scilicet.* O X F O R D,

Printed at the THEATER, *An. Dom.* MDCCVII.

And Sold by JONAH BOWYER, at the *Rose* in  
*Ludgate-street* near *St. Paul's Church*.

MAB  
M204

**Imprimatur,**

***GUIL. DELAUNE,***

**VICE-CANC. OXON.**

*April 8. 1703.*

# T O T H E R E A D E R.

THE Author of this short Journal having sometime since sent a Copy of it into *England*, only for the private Entertainment of some of His Friends; They, finding with what a Spirit of Modesty, Ingenuity, and Truth it was written, soon resolv'd to make it Publick. Upon notice hereof given to Him, He, with some unwillingness, submitted to their Judgment as to the Publication; but withal desired, that the Original might first be amended by the ensuing Corrections, and Additions. He had made them partly from his own review of the Papers, after they had lain cold a good while by him; partly, by the Advice of some Gentlemen of that Factory, who had since gone the same Journey, and had taken this Journal with them; and so gave it a new Authority by a fresh Examination of His Observations. But by misfortune his design'd Alterations did not arrive at *Oxford*, till the Book was almost Printed off. Wherefore the Reader is desired to accept candidly, these following Emendations, which would have made the Work more perfect, if they could have been inserted in the

Body of it, each in it's proper place. The Publishers thought a Piece so well writ, ought not to appear abroad without the usual and proper ornament of Writings of this kind, variety of Sculptures; and it having been design'd by the Author for a supplement to *Sandys*, their resolution, at first, was to furnish it with such Cuts, as are wanting in Him; but *le Brune* being since publish'd, and in every ones hands, such only are here inserted, as are wanting in both.

---

✍ Note, That the *Corrections and Additions* which were sent by the Author after the Book was Printed off, are in this Edition inserted in the Body of the Book in their proper places.

TO THE  
Right Reverend Father in God  
THOMAS  
Lord BISHOP of  
ROCHESTER.

MY LORD,

FROM a large and constant experience of your Lordships favour, I have all reason to believe that you will not think it tedious to hear something of my Affairs, tho' in themselves below your Lordships notice and regard.

It is now more than a twelve month since I arrived in this place; during all which time, I have had opportunity enough perfectly to observe, and discover the Genius of the Factory, among whom my Lot is fallen. And upon the result of all my experience of them, I am obliged to give them this just Commendation; That they are a Society, highly meriting that excellent Character

b

rafter which is given of them in England; and which (besides the general vogue) your Lordship has sometime received from a most faithful, and judicious hand, the excellent Bishop Frampton. As he undoubtedly was the great Improver of the rare temper of this Society, so he may well be esteemed best able to give them their true, and deserved Character. I need only add, that such they still continue, as that incomparable Instructor left them: That is, Pious, Sober, Benevolent, devout in the Offices of Religion; in Conversation, innocently chearful; given to no pleasures, but such as are honest, and manly; to no Communications, but such as the nicest Ears need not be offended at; exhibiting in all their Actions those best and truest signs of a Christian Spirit, a sincere, and chearful friendship among themselves, a generous Charity toward Others, and a profound reverence for the Liturgy, and Constitution of the Church of England. It is our first Employment every morning to solemnize the dayly Service of the Church, at which I am sure to have always a devout, a regular, and full Congregation. In a word, I can say no more, and less, I am sure, I ought not, than this, that in all my experience in the World, I have never known a Society of young Gentlemen, whether in the City, or Country, I had almost said the University too, so well disposed in all points as this.

Your Lordship will conclude, that in consequence of all this, my present Station cannot but be very agreeable. And tho' in leaving England, I was separated from the greatest blessings to me in the World, your Lordships kindness, and that of my friends at Richmond, yet I must own, I have found here as much recompence, as could be made for such a separation.

*Among other satisfactions, one great one, which I have had since my Arrival, was a Voyage to the Holy Land, in Company with fourteen others of our Factory. We went by way of the Coast: and having visited the several places Consecrated by the Life and Death of our Blessed Lord, we returned by way of Damascus. If there be any thing either in these places which I have visited, or elsewhere in these Countries, touching which, I may be capable of giving your Lordship any satisfaction, by my poor observations, I should esteem it my great happiness, and my coming thus far would seem compleatly recompensed.*

I intreat your Lordships Blessing,

as being

Your Lordships

most dutiful,

humble Servant,

*Hen. Maundrell.*

S

A

g  
re  
tu  
F  
g  
I  
y  
m

To My

Ever Honoured Uncle

S<sup>r</sup> CHARLES HEDGES K<sup>t</sup>,

Judge of the High Court

O F

ADMIRALTY of ENGLAND.

SIR,

I AM sensible of two general Defects (and You will soon observe a great many more) running through this whole Paper, which might justly deter me from presenting it to a Person of your great Learning and Judgment. One is frequent Errors; the other, Tedioufness: but it is your pleasure to require it from me as it is: and I am sure whatever Faults there may be in it, yet there can be none so great, as it would be for me to dispute your Injunctions. I have nothing to do therefore but to recommend it to your Favour, as it is offered up to your Commands, with all it's Imperfections about it; only putting in a  
b 3 word

word or two, before I dismiss it, by way of *Apology*.

And first, as to the *Errours* you will be sure to note in it, I have this *Mitigation* to offer; that in a swift and transient *View* of places, such as mine was, it was hardly possible for me, not to be sometimes overseen; but however this I profess with a clear *Conscience*, that whatever *Mistakes* there may be, yet there are no *Lies*.

As to the *Tediousness* of the *Relations*, the only *Defence* I have is by sheltering my self in the *Crowd*: for it is a frailty more or less incident to most Men, especially *Travellers*, to abound, both in the sense they have, and in the *Accounts* they give, of their own *Actions* and *Occurrences*. If we light of any thing worth noting, We are apt to overflow in speaking of it; and too often We fall into that greater folly of recording such things for very considerable ones, as any disinterested Person would be ready to think, We could have no inducement to regard, but only because they relate to our own selves.

This is an *Affectation*, which however tastful, it may be to the Persons who use it, yet (I know by my own *Resentments* of it) is to others most grating and disgustful.

When You come therefore to any such *Nauseous* places in this *Journal*, You may please to pass them over with that *Contempt* which they deserve, but nevertheless with some *Indulgence* to the *Writer* of them; for if this *Vanity* may be ever tolerated, *Travellers* are the Men who have the best *Claim* to that *Favour*. For it seems but a *Reasonable Allowance*, that they, who go through so many hazards and fatigues for the entertainment of others, should, in requital for all, be indulged a little in this sweet folly.

I might

I might, in some measure, have remedied the fault I am now apologizing for, by rescinding the dry part of the Journal; describing Roads and Distances, and Bearings of Places. But I considered, that this, tho' dry, was not without it's use. And besides when I began to Obliterate, I soon found that if I should go on, and strike out all that I thought not worth writing to You, there would in the end be nothing but an universal Blot.

Be pleased therefore to accept the Whole as it was first set down without Addition or Diminution, do with it as You please. When You are tired with reading it, You may support your Patience as We did in Travelling it over, by considering, that what you are about is a Pilgrimage; that You need go it but once; and that 'tis the proper nature and design of such performances, to have something in them of Mortification.

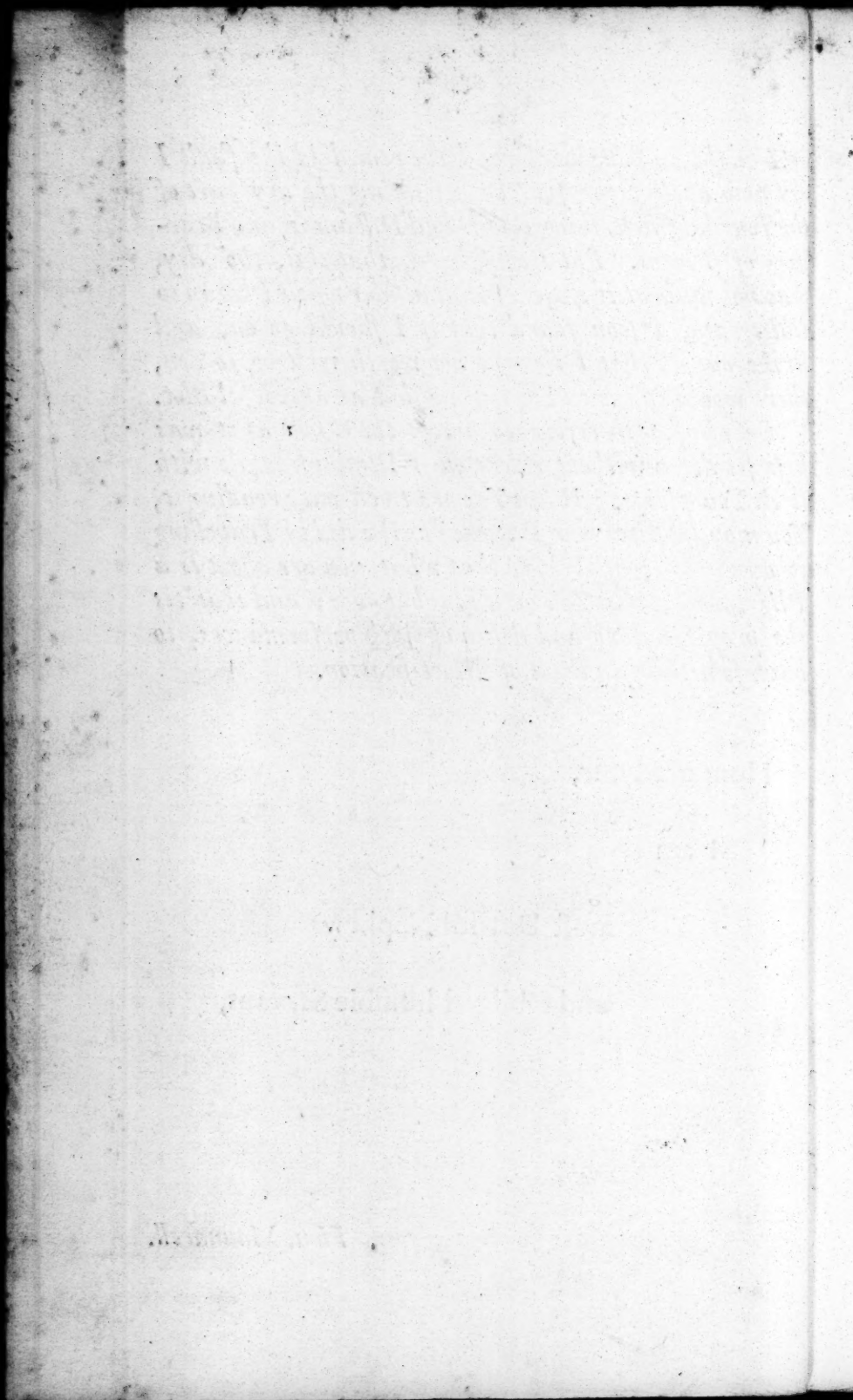
Honoured Sir,

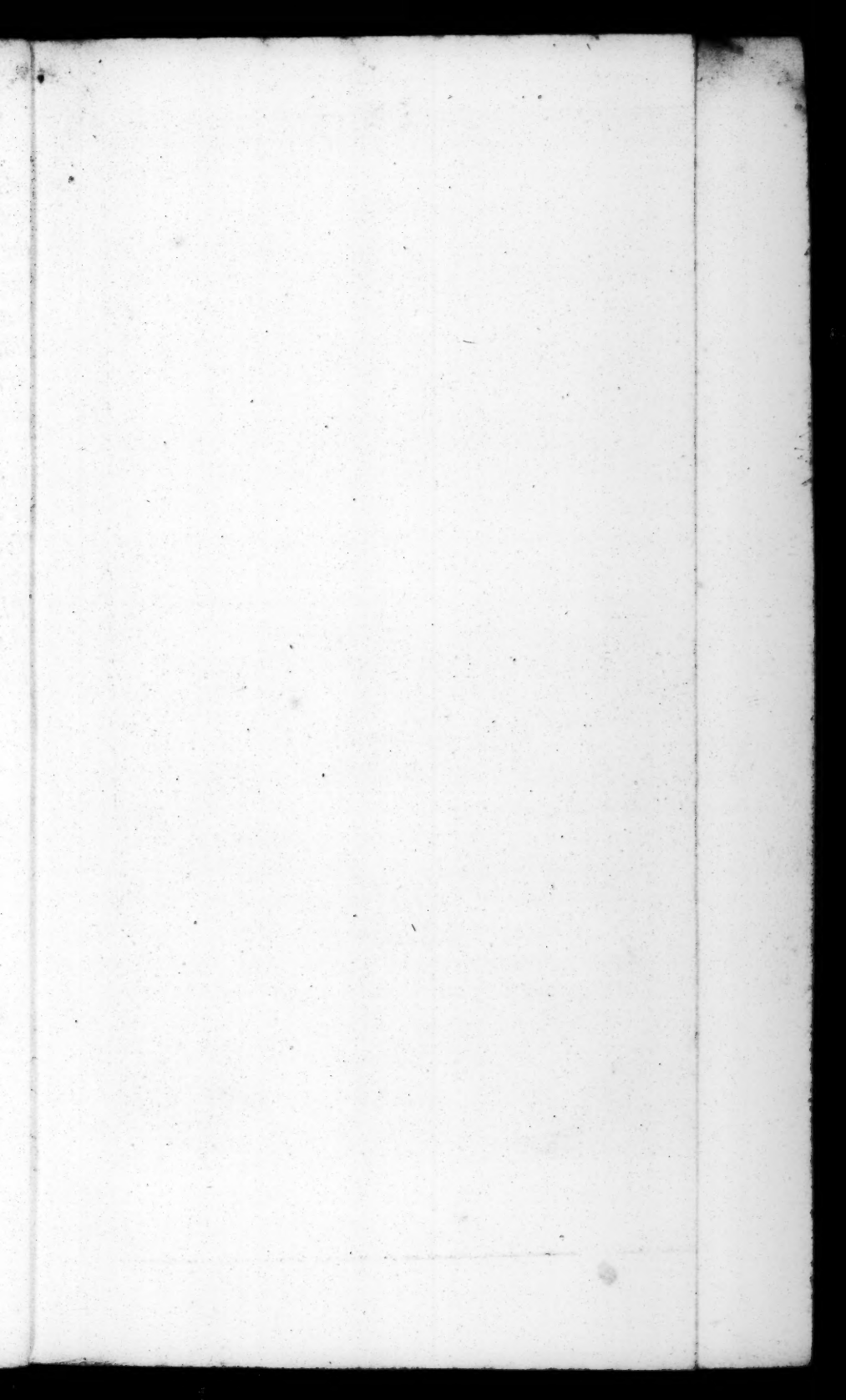
I am

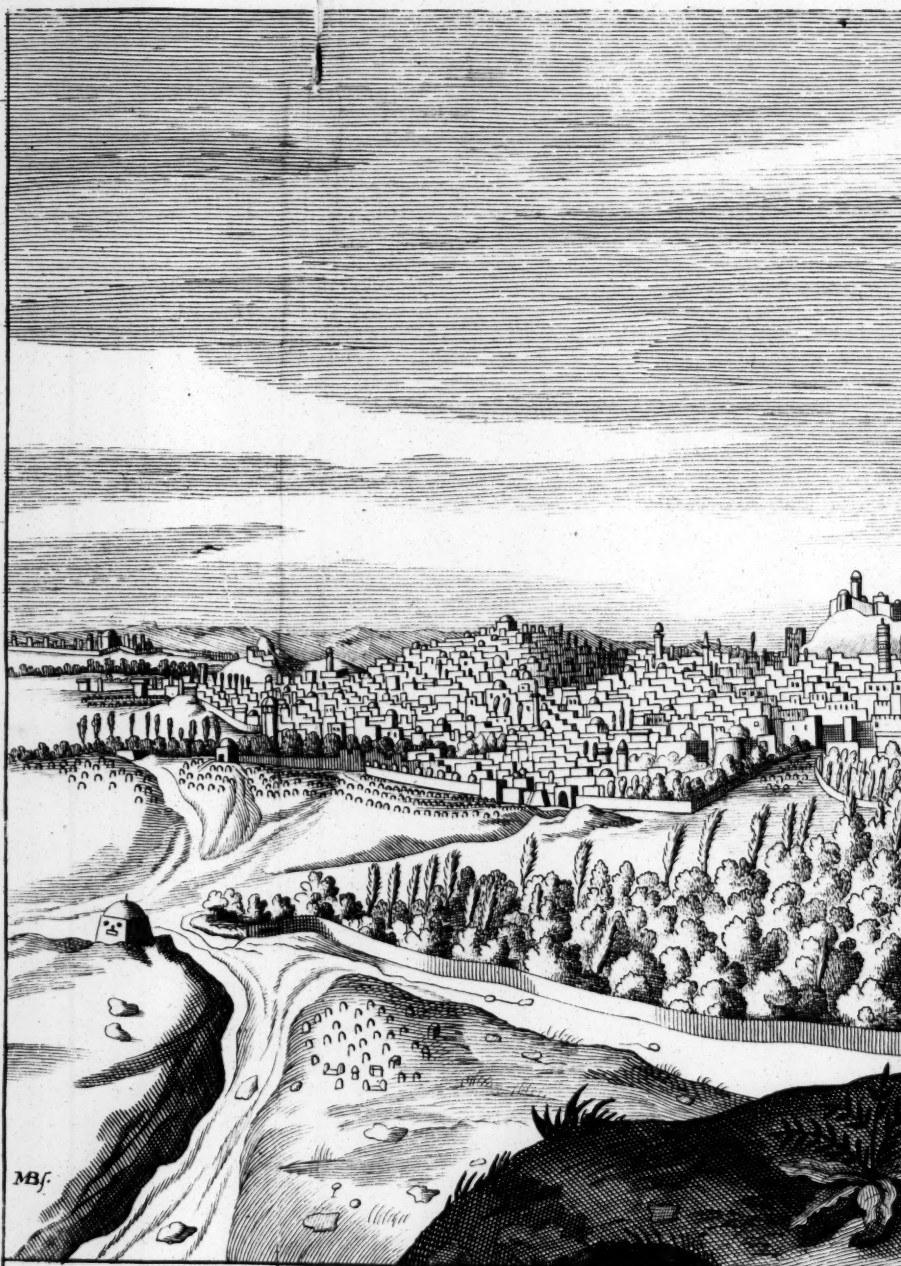
Your most Dutiful Nephew

and Obliged humble Servant,

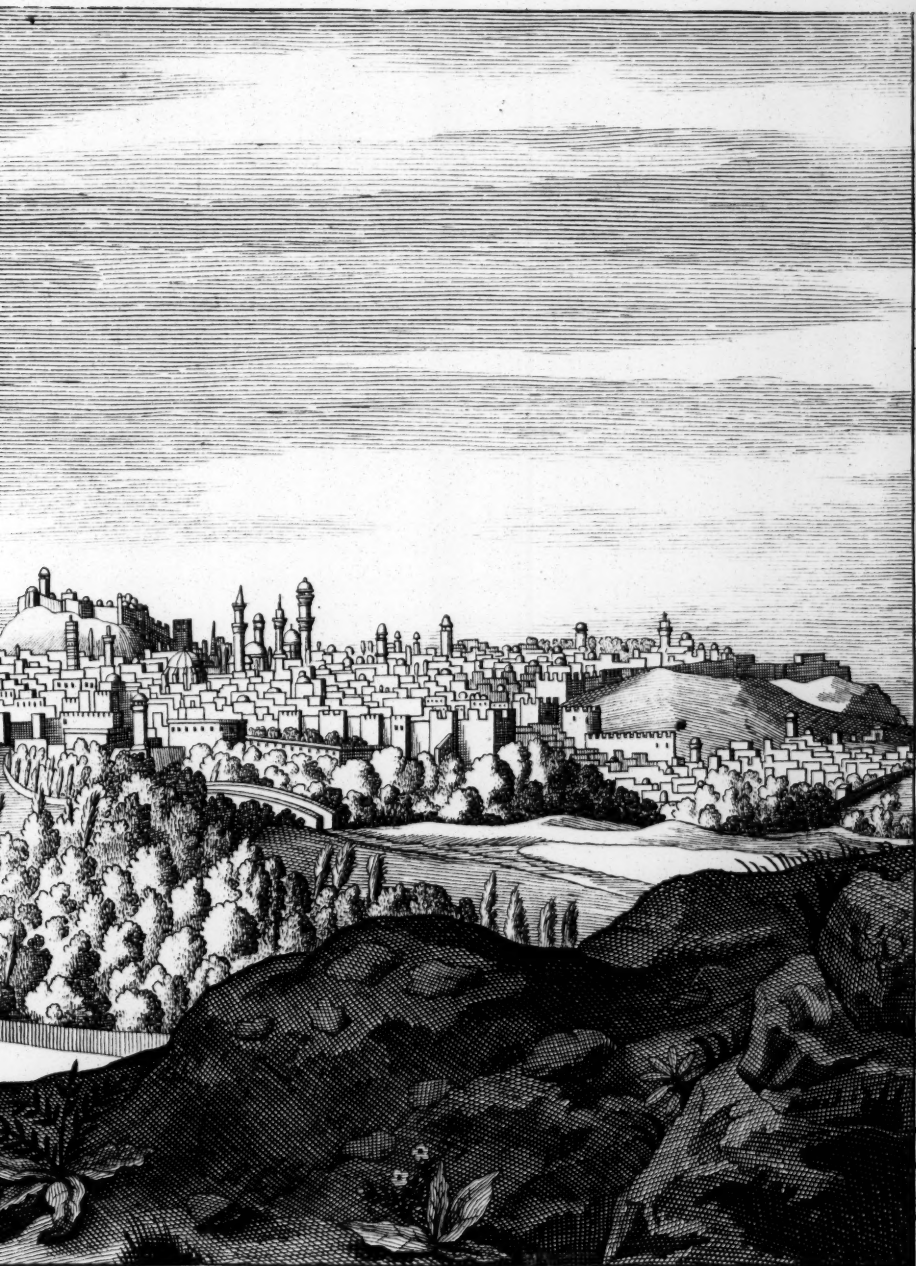
Hen. Maundrell.



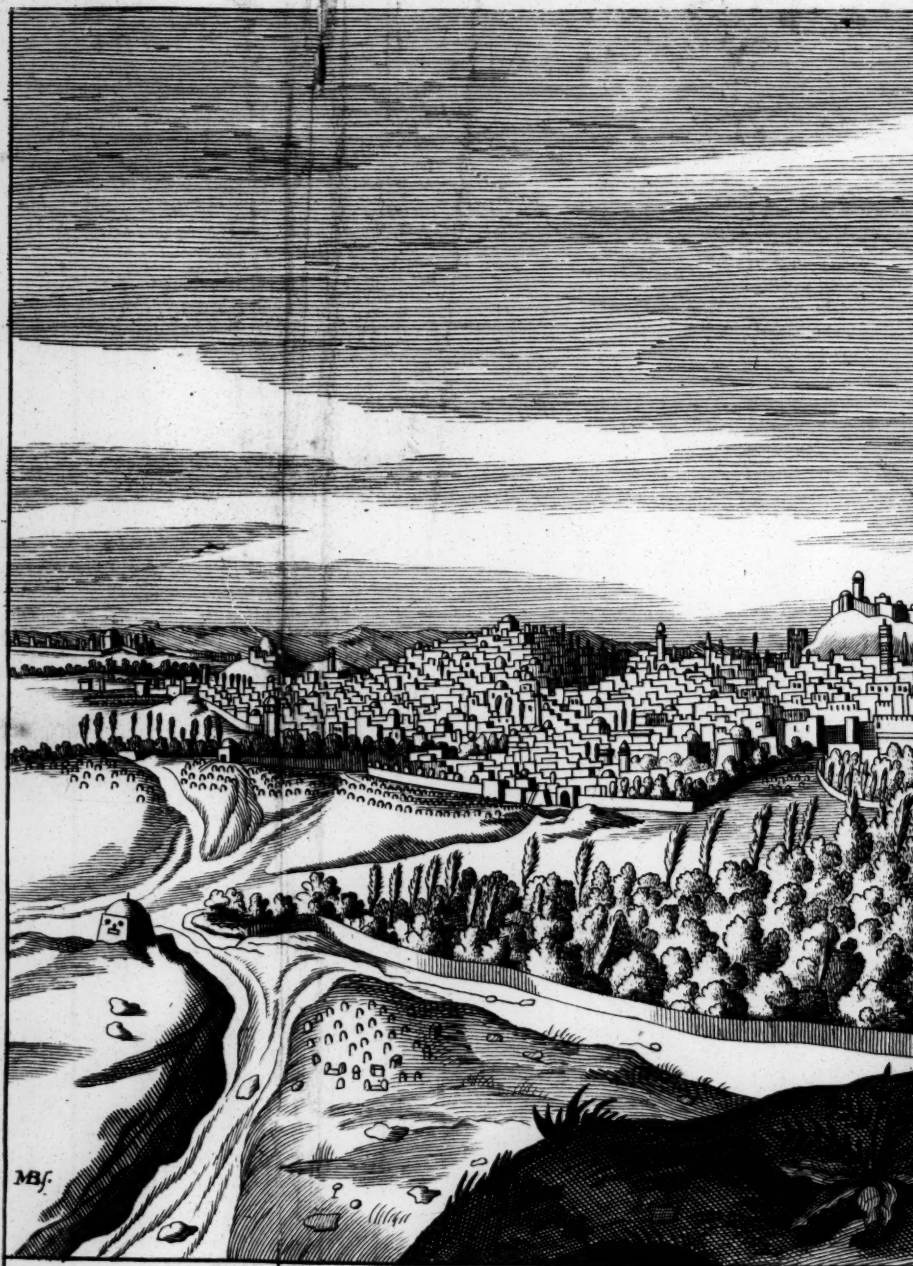




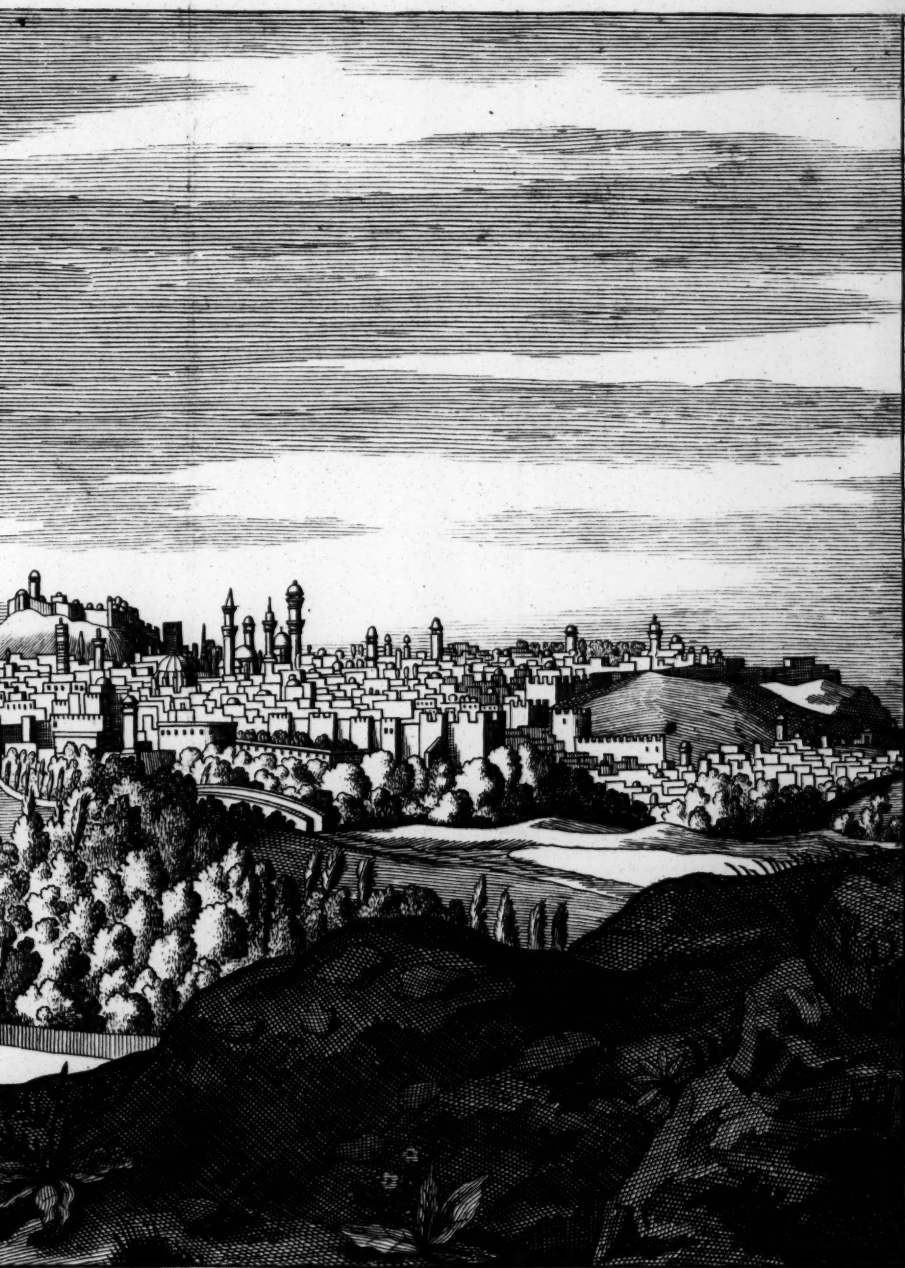
*The Prospect of Aleppo*



Aleppo.

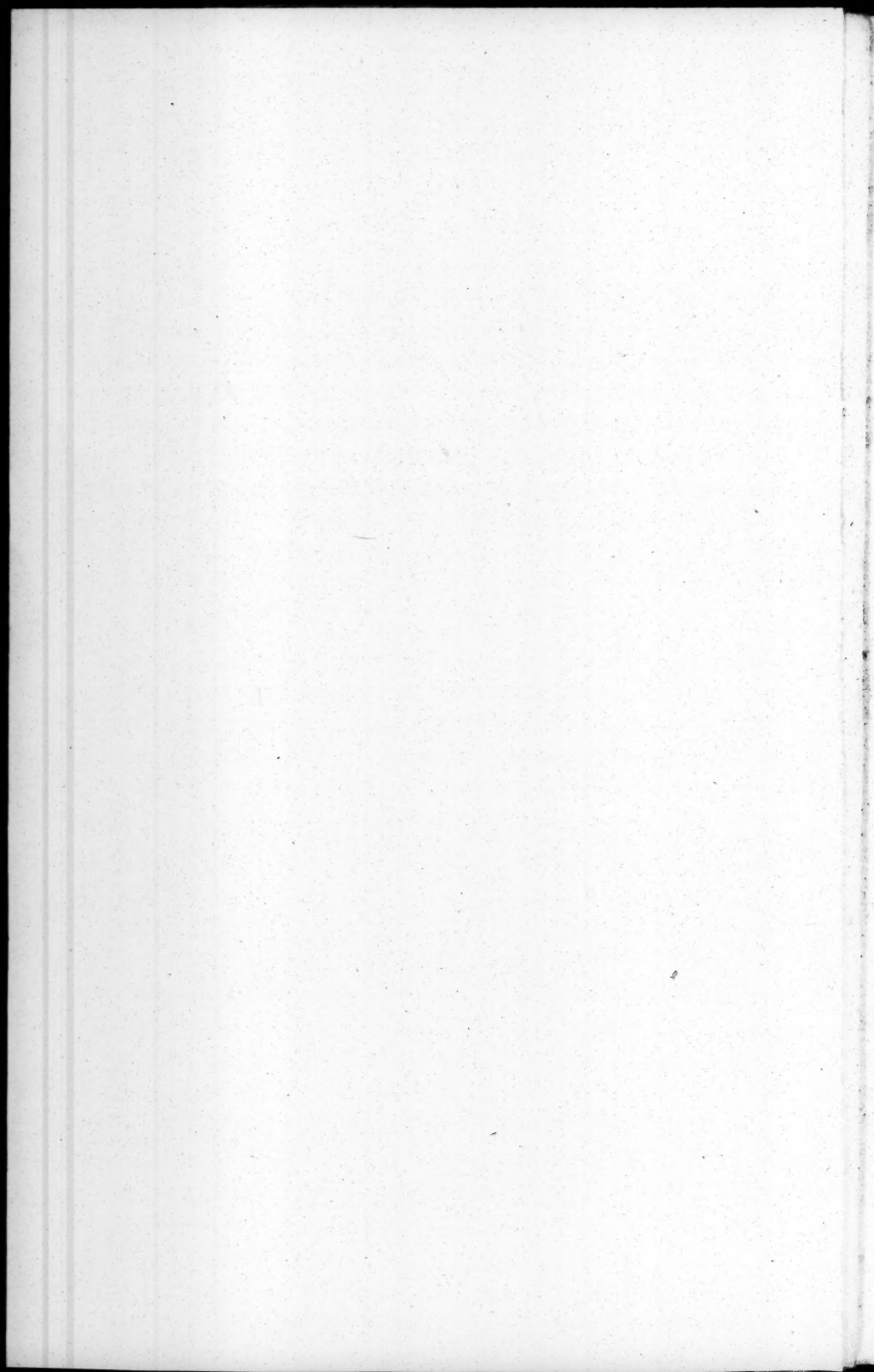


*The Prospect of Alep*



Aleppo.

Pag. i.



A  
JOURNEY  
FROM

*Aleppo to Ferusalem*

At Easter, *A. D.* 1697.

**T**HERE being several Gentlemen of our Nation (fourteen in number) determined for a visit to the *Holy-Land* at the approaching Easter, I resolved, tho' but newly come to *Aleppo*, to make one in the same design: considering that as it was my purpose to undertake this Pilgrimage some time or other, before my Return to *England*, so I could never do it, either with less prejudice to my Cure, or with greater pleasure to my self, than at this Juncture; having so large a part of my Congregation, abroad at the same time, and in my Company.

Pursuant to this resolution, we set out from *Aleppo* Friday *Feb.* 26. 1696. at three in the Afternoon, intending to make only a short stop that Evening in order to prove how well we were provided with necessaries for our Journey. Our Quarters this first Night we took up at the *Honey-Kane*; a place of but indifferent Accommodation about one hour and a half West of *Aleppo*.

It must here be noted, that, in Travelling this Country, a Man does not meet with a Market-Town, and Inns;

A

every

## 2 A Journey from *Aleppo* to *Jerusalem*.

every night, as in *England*; The best reception you can find here, is either under your own Tent, if the season permit; or else in certain publick Lodgments founded in Charity for the use of Travellers. These are called by the Turks *Kanes*; and are seated sometimes in the Towns and Villages; sometimes at convenient distances upon the open Road. They are built in fashion of a Cloister, encompassing a Court of thirty or forty Yards square, more, or less, according to the measure of the Founders Ability or Charity. At these places all Comers are free to take Shelter; paying only a small fee to the *Kane-keeper*, and very often without that acknowledgment. But must expect nothing here generally but bare walls: as for other Accommodations, of Meat, Drink, Bed, Fire, Proven-der; with these it must be every ones care to furnish himself.

*Saturday, Feb. 27.*

From the *Honey-Kane* we parted very early the next Morning; and proceeding Westerly as the day before, arrived in one hour and a half at *Oo-rem*: an old Village affording nothing remarkable but the ruins of a small Church. From *Oo-rem* we came in half an hour to *Keffre*; and in three quarters more to *Essoyn*. At this last place we enter'd into the plains of *Kefteen*: proceeding in which we came in one hour to another Village called *Legene*, and half an hour more to *Hozano*, and in a good hour more to *Kefteen*. Our whole Stage this day was about five hours, our Course a little Southerly of the West.

The Plains of *Kefteen* are of a vast Compass: extending to the Southward beyond the reach of the Eye, and in most places very fruitful and well cultivated. At our first descent into them at *Essoyn*, we counted twenty four Villages, or places at a distance resembling Villages, within our View from one Station. The Soil is of a reddish colour, very loose and hollow; and you see hardly a Stone in it. Whereas on it's West side there runs along for many miles together a high ridge of Hills, discovering nothing

## A Journey from *Aleppo* to *Jerusalem*. 3

but vast naked Rocks without the least sign of Mould, or any useful Production : which yields an appearance, as if nature had, as it were, in kindness to the Husband-man, purged the whole plain of these Stones, and piled them all up together in that one Mountain. *Kefteen* it self is a large plentiful Village on the West side of the plain. And the adjacent Fields abounding with Corn, give the Inhabitants great advantage for breeding Pidgeons: inso-much that you find here more Dove-Cots than other Houses. We saw at this place, over the door of a Bagnio a marble Stone, carved with the Sign of the ⊕ and the *Δόξα Πατρί*, &c. with a date not legible. It was probably the Portal of some Church in ancient times : for I was assured by the Inhabitants of the Village, that there are many Ruins of Churches and Convents still to be seen in the Neighbouring rocky Mountains.

*Sunday, Feb. 28.*

Having a long Stage to go this day, we left *Kefteen* very early : And continuing still in the same fruitful Plain abounding in Corn, Olives and Vines, we came in three quarters of an hour to *Harbanoose* : a small Village situated at the extremity of the Plain. Where after crossing a small ascent, we came into a very rich Valley called *Rooge*. It runs to the South farther than one can discern, but in breadth, from East to West it extends not above an hours riding ; and is walled in ( as it were ) on both sides, with high rocky Mountains. Having travelled in this Valley, near four hours we came to a large Water called the Lake (or rather, according to the Oriental style, the Sea) of *Rooge*. Thro' the Skirt of this Lake we were obliged to pass; and found it no small trouble to get our Horses, and much more our loaded Mules thro' the water and mire. But all the Sea was so dried up, and the road so perfectly amended at our return, that we could not then discern, so much as where the place was, which had given so great trouble. From this Lake, we arrived

#### 4 A Journey from *Aleppo* to *Jerusalem*.

in one hour at *Te-ne-ree*; a place where we paid our first Caphar.

These Caphars are certain duties which Travellers are obliged to pay, at several passes upon the Road, to Officers, who attend in their appointed Stations to receive them. They were at first levied by Christians to yield a recompence to the Country for maintaining the ways in good repair, and scouring them from Arabs, and Robbers. The Turks keep up so gainful an usage still, pretending the same causes for it. But under that pretence they take occasion to exact from Passengers, especially Franks, arbitrary and unreasonable Sums, and instead of being a safeguard, prove the greatest Rogues and Robbers themselves.

At a large hour beyond this Caphar, our Road led us over the Mountains, on the West side of the Valley of *Rooge*. We were near an hour in crossing them, after which we descended into another Valley running parallel to the former, and parted from it only by the last ridge of Hills. At the first descent into this Valley is a Village called *Bell-Maez* from which we came in two hours to *Shoggle*. Our course was for the most part of this day, West South West. Our Stage in all ten hours.

*Shoggle* is a pretty large, but exceeding filthy Town, situated on the River *Orontes*: over which you pass by a Bridge of thirteen small Arches to come at the Town. The River hereabouts is of a good breadth; and yet so rapid, that it turns great Wheels, made for lifting up the Water, by its natural swiftness, without any force added to it, by confining its Stream. Its Waters are turbid, and very unwholesome, and its Fish worse; as we found by experience, there being no Person of all our Company, that had eaten of them over night but found himself much indisposed the next Morning. We lodged here in a very large and handsome *Kane*, far exceeding what is usually seen in this sort of Buildings. It was founded by the second *Cuperli*, and endowed with a competent Revenue, for supplying every Traveller, that takes up his Quarters in it, with a competent portion of Bread, and  
Broth,

## A Journey from *Aleppo* to *Jerusalem*. 5

Broth, and Flesh, which is always ready for those that demand it, as very few People of the Country fail to do. There is annex to the *Kane*, on its West side, another Quadrangle, containing apartments for a certain number of Alms-men: the charitable donation of the same *Cu-perli*. The *Kane* we found at our arrival, crouded with a great number of Turkish Hadgees, or Pilgrims bound for *Meccha*. But nevertheless we met with a peaceable reception amongst them, tho' our Faces were set to a different place.

*Monday, Mar. 1.*

From *Shoggle* our Road led us at first Westerly, in order to our crossing the Mountain on that side the Valley. We arrived at the foot of the ascent in half an hour, but met with such rugged and foul ways in the Mountains, that it took us up two hours to get clear of them. After which we descended into a third Valley, resembling the other two which we had passed before. At the first entrance into it is a Village called *Be-da-me*, giving the same name also to the Valley. Having travelled about two hours in this Valley, we entred into a Woody Mountainous Country, which ends the *Bashalick* of *Aleppo*, and begins that of *Tripoli*. Our Road here was very Rocky, and uneven; but yet the variety, which it afforded, made some amends for that inconvenience. Sometimes it led us under the cool shade of thick trees: sometimes thro' narrow Valleys, water'd with fresh murmuring Torrents: and then for a good while together upon the brink of a Precipice. And in all places it treated us with the prospect of Plants, and Flowers of divers kinds: as Myrtles, Oleanders, Cyclamens, Anemonies, Tulips, Marygolds, and several other sorts of Aromatick Herbs. Having spent about two hours in this manner we descended into a low Valley: at the bottom of which is a Fissure into the Earth, of a great depth; but withal so narrow that it is not discernible to the Eye till you arrive just upon it. Tho' to the Ear a notice of it is given at a great distance, by  
rea-

6 A Journey from *Aleppo* to *Jerusalem*.

reason of the Noise of a Stream running down into it from the Hills. We could not guess it to be less than thirty Yards deep. But it is so narrow that a small Arch, not four Yards over, lands you on its other side. They call it *the Sheeks Wife*. A Name given it from a Woman of that Quality, who fell into it, and, I need not add, perished. The depth of the channel, and the noise of the Water, are so extraordinary, that one cannot pass over it without something of Horrour. The sides of this Fissure are firm and solid Rock, perpendicular and smooth, only seeming to lie in a wavy form all down, at it were to comply with the motion of the Water: from which observation we were led to conjecture, that the Stream, by a long and perpetual current had, as it were, saw'n its own Channel down into this unusual deepness: to which effect the Water's being penn'd up in so narrow a passage, and its hurling down Stones along with it by it's rapidity, may have not a little contributed.

From hence, continuing our course thro' a Road resembling that before described, we arrived in one hour at a small even part of ground called *Hadyar ib Sultane*, or the Sultans Stone. And here we took up our Quarters this night under our Tents. Our Road this day pointed for the most part South West, and the whole of our Stage was about seven hours and a half.

*Tuesday, March. 2.*

We were glad to part very early this Morning from our Campagna Lodging; the weather being yet too moist and cold for such discipline. Continuing our Journey thro' Woods and Mountains, as the day before, we arrived in about one hour at the Caphar of *Crusia*, which is demanded near a *Kane* of that Name; a *Kane* they call it, tho' it be in truth nothing else, but a cold comfortless ruin on the top of a Hill by the way side.

From hence in about another hour we arrived at the foot of a Mountain called *Occaby*; or as the word denotes, difficult, and indeed we found its ascent fully answer-

swerable to its Name. The moisture and slipperiness of the way at this time added to the steepness of it, greatly encreased our labour in ascending it. Infomuch that we were a full hour in gaining the top of the Hill. Here we found no more Woods or Hills, but a fine Country, well cultivated and planted with Silk Gardens: thro' which leaving on the right hand a Village called *Citte Galle*, inhabited solely by *Maronites*, we came in one hour to *Bellulca*. Here we repaired to a place which is both the *Kane* of the Village, and the *Aga's* House; and resolving by reason of the Rains, which fell very plentifully, to make this our Lodging, we went to visit the *Aga* with a small Present in our hands, in order to procure our selves a civil reception. But we found little recompence from his Turkish gratitude, for after all our respect to him, it was not without much importunity that we obtain'd to have the use of a dry part of the House. The place where we were at first Lodged lying open to the Wind and the beating in of the Rain. Our whole Stage this day was not much above four hours, our course about South West.

Being inform'd that here were several Christian Inhabitants in this place, we went to visit their Church, which we found so poor and pitiful a Structure, that here Christianity seem'd to be brought to its humblest State, and Christ to be laid again in a Manger. It was only a Room of about four or five Yards square, wall'd with Dirt, having nothing but the uneven ground for its Pavement. And for its Ceiling only some rude traves laid athwart it, and cover'd with Bushes to keep out the Weather. On the East side was an Altar, built of the same Materials with the Wall: only it was paved at top with Pot-sherds, and Slates, to give it the face of a Table. In the middle of the Altar stood a small Cross compos'd of two Laths nail'd together in the middle: on each side of which ensign were fastned to the Wall two or three old Prints representing our blessed Lord and the Blessed Virgin, &c. The Venerable presents of some Itinerant Fryars, that had

## 8 A Journey from *Aleppo* to *Jerusalem*.

had passed this way. On the South side was a piece of plank supported by a Post, which we understood was the Reading Desk, just by which was a little hole commodiously broke thro' the Wall to give light to the Reader. A very mean habitation this for the God of Heaven! But yet held in great esteem, and reverence by the poor People; who not only come with all devotion hither themselves, but also deposite here whatever is most valuable to them, in order to derive upon it a blessing. When we were there the whole Room was hang'd about with Bags of Silkworms Eggs; to the end that by remaining in so holy a place, they might attract a Benediction, and a Virtue of encreasing.

*Wednesday, Mar. 3.*

The next Morning flatter'd us with the hopes of a fair day after the great Rains, which had fallen for near eight hours together. We therefore ventur'd to leave *Bellulca*, with no great thanks to it for our Entertainment. But we had not gone far, before we began to wish that we had kept our former accommodation bad as it was, for the Rains began to break out afresh with greater fury than before, nor had we more comfort under foot, the Road being very deep and full of sloughs; however we resolv'd to go forward in hopes of a better time, and in four hours, very long ones in such uncomfortable circumstances, we arrived at *Sholfatia*, a poor Village situate upon a small River which we were obliged to pass. A River we might call it now, it being swollen so high by the late Rains, that it was impassable, tho' at other times it be but a small Brook, and, in the Summer, perfectly dry.

Here instead of mending our Condition, as we expected, we began to drink more deeply of the bitter Cup of Pilgrims, being brought to such a strait, that we knew not which way to turn our selves. For (as I said) the Stream was not fordable, so that there was no going forward, and as for facing about, and returning to the place from whence we came, that was a thing, we were  
very

## A Journey from *Aleppo* to *Jerusalem*. 9

very averſe to: well knowing by that Mornings experience the badneſs of the Road, and likewiſe having reaſon to expect, but a cold welcome at our Journeys end. As for Lodging in the Village, that was a thing not to be endur'd: for the Houſes were all fill'd with Dirt and Naſtineſs, being inhabited promiſcuouſly by the Villagers and their Cattle. As for lying in the Campagna, the Rain was ſo vehement we could not do that, without an evident danger both to our Selves and Horſes.

But whiſt we were at this non plus not knowing which courſe to take, the Rain abated, and ſo we reſolved to pitch in the open Field, tho' thorowly soaked with the wet, eſteeming this however the leaſt evil. Accordingly we betook our Selves to a ſmall aſcent by the water's ſide, intending there under our Tents to wait the falling of the Stream.

We had not enjoy'd this ceſſation of Rain long, when it began to pour down a freſh, with terrible Lightning and Thunder; and now our care was renewed, and we knew not well which to be moſt concern'd for; whether our Selves, who enjoyed the miſerable comfort of a dropping Tent over us, or for our Servants and Horſes which had nothing but their own Cloaths to protect them. At laſt there being a ſmall *Shecks* Houſe, or Burying-place, hard by, we comforted our Selves with hopes that we might take Sanctuary there. The only difficulty was how to get admiſſion into ſo reverenc'd a place: the Turks being generally Men of greater Zeal than Mercy. To negotiate this affair we ſent a Turk (whom we had taken with us for ſuch occaſions) into the Village: ordering him to try firſt by fair means to gain admittance, and, if that fail'd, to threaten that we would enter by force. But the Religion of this place was of that kind which ſuperſedes inſtead of improving Humanity. The people abſolutely deny'd us the ſmall Charity we demanded. And ſent us word they would die upon our Swords before they would yield to have their Faith deſil'd: adding farther that it was their Faith to be true to *Hamet* and *Aly*, but

10 A Journey from *Aleppo* to *Jerusalem*.

to hate and renounce *Omar* and *Abu Beker*, and that this principle they were resolv'd to stand by. We told them we had as bad an opinion of *Omar* and *Abu Beker* as they could have. That we desir'd only a little shelter from the present Rain, and had no intention to defile their Faith. And thus with good words, we brought them to consent, that we might secure our Baggage in the *Shecks* House: but as for our Selves, and Arms, 'twas our irreversible sentence to be excluded out of the hallow'd Walls. We were glad however to get the Merciless Doors open upon any terms, not doubting, but we should be able to make our advantage of it afterwards according to our desire: which we actually did; for when it grew dark, and the Villagers were gone to sleep, we all got into the places of refuge, and there pass'd a Melancholly Night among the Tombs: thus escaping however the greater evil of the Rain which fell all Night in great abundance.

Being now crept into the inside of the *Shecks* House, I must not omit, in requital for our Lodgings, to give some account of the nature of such Structures. They are stone Fabricks, generally six or eight Yards square (more or less) and roofed with a Cupola; erected over the Graves of some eminent *Shecks*, that is, such Persons, as by their long Beards, Prayers of the same standard, and a kind of Pharisaical superciliousness (which are the great Virtues of the Mahometan Religion) have purchas'd to themselves the reputation of Learning and Saints.

Of these Buildings there are many scatter'd up and down the Country (for you will find among the Turks far more dead Saints than living ones.) They are situated commonly, tho' not always, upon the most eminent and conspicuous ascents. To these Oratories the people repair with their Vows and Prayers, in their several distresses, much after the same manner, as the Romanists do to the shrines of their Saints. Only in this respect the practice of the Turks seems to be more Orthodox, in regard that tho' they make their Saints Shrine the House  
of

## A Journey from *Aleppo* to *Jerusalem*. 11

of Prayer, yet they always make God alone and not the Saint the object of their addresses.

*Thursday, Mar. 4.*

To revive us after the heaviness of the last Night, we had the consolation to be informed this Morning that the River was fordable at a place a little farther down the Stream, and upon experiment we found it true as was reported. Glad of this discovery, we made the best dispatch we could to get clear of this inhospitable place; and according to our desires soon arriv'd with all our Baggage on the other side of the River.

From hence ascending gently for about half an hour, we came to the foot of a very steep Hill, which, when we had reached its top presented us with the first prospect of the Ocean. We had in view likewise at about two hours distance to the Westward the City *Latichea*, situate on a flat fruitful ground close by the Sea. A City first Built by *Seleucus Nicator*, and by him call'd in honour of his Mother *Λαοδικεια*, which Name it retains with a very little corruption of it at this day. It was anciently a place of great Magnificence, but in the general calamity which beset this Country, it was reduced to a very low condition, and so remain'd for a long time. But of late Years it has been encouraged to hold up its head again, and is rebuilt, and become one of the most flourishing places upon the Coast, being cherished, and put in a way of Trade by *Coplan Aga*, a Man of great wealth, and authority in these parts, and much addicted to Merchandise.

From the Hill which we last ascended, we had a small descent into a spacious Plain, along which we Travelled Southward, keeping the Sea on the right hand, and a ridge of Mountains on the left. Having gone about one hour and a half in this Plain we discern'd on the left hand, not far from the Road two ancient Tombs. They were Chests of Stone two Yards and a half long each. Their Cavities were cover'd over with large Tables of

12 A Journey from *Aleppo* to *Jerusalem*.

Stone; that had been lifted aside probably in hopes of Treasure. The Chests were carved on the outside with Ox-heads, and wreaths hanging between them, after the manner of adorning Heathen Altars. They had likewise at first Inscriptions graven on them: but these were so eaten out, that one could not discover so much as the species of the Characters. Here were also several foundations of Buildings, but whether there were ever any place of note situated hereabouts; or what it might be I cannot resolve.

Above an hour from these Tombs we came to another Stream which stopp'd our March again. These Mountain Rivers are ordinarily very inconsiderable: but they are apt to swell upon suddain Rains, to the destruction of many a Passenger, who will be so hardy as to venture unadvisedly over them. We took a more successful care at this place; for Marching about one hour higher up by the side of the Stream, we found a place, where the waters by dilating were become shallower, and there we got a safe passage to the other side. From hence we bent our Course to recover our former Road again, but we had not gone far, before there began a very violent Storm of Hail follow'd by a hard and continued Rain which forced us to make the best of our way to *Jebilee*, leaving our Baggage to follow us at leisure.

Our whole Stage this day was about six hours, pointing for the first hour West, and for the remaining part near South, having the Sea on the right hand, and a ridge of Mountains at about two hours distance on the left. And in this state our Road continued for several days after without any difference, save only that the Mountains at some places approach nearer the Sea; at other, retire farther off. These Mountains go under different Names in several places, as they run along upon the Coast, and are inhabited by rude people of several denominations. In that part of them above *Jebilee*, there dwell a people, called by the Turks *Neceres* of a very strange and singular Character. For 'tis their principle to adhere to no certain Religion; but Chamelian like

## A Journey from *Aleppo* to *Jerusalem*. 13

like, they put on the Colour of Religion, whatever it be, which is reflected upon them from the Persons with whom they happen to converse. With Christians they profess themselves Christians. With Turks they are good Musselmans. With Jews they pass for Jews, being such Proteuses in Religion, that no body was ever able to discover what shape or standard their Consciences are really of. All that is certain concerning them is, that they make very much and good Wine, and are great Drinkers.

*Friday, Mar. 5.*

This whole day we spent at *Jebilee* to recruit our Selves after our late fatigues: having the convenience of a new *Kane* to lodge in, Built at the North entrance into the City, by *Ostan* the present *Basha* of *Tripoli*.

*Jebilee* is seated close by the Sea, having a vast, and very fruitful Plain stretching round about it, on it's other sides. It makes a very mean figure at present. Tho' it still retains the distinction of a City, and discovers evident footsteps of a better condition in former times. It's Ancient Name, from which, also it derives it's present, was *Gabala*: under which Name it occurs in *Strabo*, and other old Geographers. In the time of the Greek Emperours, it was dignify'd with a Bishops See. In which sometimes sat *Severian* the Grand Adversary and Arch-Conspirator against St. *Chrysostom*.

The most remarkable things, that appear here at this day, are a Mosque, and an Alms-house just by it, both Built by *Sultan Ibrahim*. In the former his Body is deposited, and we were admitted to see his Tomb, tho' held by the Turks in great Veneration. We found it only a great wooden Chest, erected over his Grave, and cover'd with a Carpet of painted Calico, extending on all sides down to the ground. It was also trick'd up with a great many long Ropes of wooden Beads hanging upon it, and somewhat resembling the furniture of a Button-maker's Shop. This is the Turks usual way of adorning the Tombs of their holy Men, as I have seen in several other in-

# 14 A Journey from Aleppo to Jerusalem.

instances. The long strings of Beads passing in this Country for marks of great devotion and gravity. In this Mosque we saw several large Incense Pots, Candlesticks for Altars, and other Church furniture, being the spoils of Christian Churches at the taking of *Cyprus*. Close by the Mosque is a very beautiful Bagnio, and a small Grove of Orange Trees; under the shade of which Travellers are wont to pitch their Tents in the Summer time.

The Turks, that were our Conductors into the Mosque entertain'd us with a long Story of this *Sultan Ibrahim* who lies there Interr'd: especially touching his mortification, and renouncing the World. They reported that having divested himself of his Royalty, he retir'd hither and liv'd twenty Years in a *Grotto* by the Sea side, dedicating himself wholly to poverty and devotion: and in order to confirm the truth of their relation, they pretended to carry us to the very *Cell* where he abode. Being come to the place, we found there a multitude of Sepulchres hewn into the Rocks by the Sea side, according to the Ancient manner of Burying in this Country; and amongst these they shew'd one, which they averr'd to be the very place in which the devout *Sultan* exercised his twenty Years discipline; and to add a little probability to the Story, they shew'd, at a small distance, another *Grotto* twice as large as any of it's fellows, and uncover'd at the top, which had three Niches or Praying places hewn in it's South side. This they would have to be *Sultan Ibrahim's* Oratory: it being the manner of the Turks always to make such Niches in their Mosques and other places of Devotion, to denote the Southern quarter of the World; for that way the Musselmans are oblig'd to set their faces when they Pray, in reverence to the Tomb of their Prophet. These Niches are always form'd exactly resembling those usually made for Statues, both in their size, fabrick, and every circumstance. I have sometimes reflected for what reason the Turks should appoint such Marks to direct their faces toward in Prayer. And if I may be allow'd to conjecture, I believe they

## A Journey from *Aleppo* to *Jerusalem*. 15

did it at first in testimony of their Iconoclastick principle, and to express to them both the reality of the divine presence there, and at the same time also it's Invisibilty. The Relators of this Story of *Sultan Ibrahim* were doubtless fully perswaded of the truth of it themselves. But we could not tell what conjectures to make of it, having never met with any account of such a *Sultan*, but only from this rude tradition.

From these Mahometan Sanctuaries, our Guide pretended to carry us to a Christian Church, about two furlongs out of Town on the South side. When we came to it, we found it nothing but a small Grotto in a Rock, by the Sea shore, open on the side towards the Sea; and having a rude pile of Stones erected in it for an Altar. In our return from this poor Chappel, we met with the Person who was the Curate of it. He told us that himself and some few other Christians of the Greek Communion, were wont to assemble in this humble *Cell* for Divine Service, being not permitted to have any place of Worship within the Town.

*Jebilee* seems to have had Anciently some convenience for Shipping. There is still to be seen a ridge compos'd of huge square Stones running a little way into the Sea: which appears to have been formerly continued farther on, and to have made a Mole. Near this place we saw a great many Pillars of Granite, some by the Water side, others tumbled into the Water. There were others in a Garden close by, together with Capitels of white Marble finely carv'd: which testify in some measure the Ancient Splendor of this City.

But the most considerable Antiquity in *Jebilee*, and greatest Monument of it's former Eminency, is the remains of a Noble Theater just at the North Gate of the City. It passes amongst the Turks for an old Castle: which (according to the Asiatick way of enlarging) they report to have been of so prodigious a height, when in it's perfect state, that a Horseman might have rid about Sun-rising a full hour in the shade of it.

## 16 A Journey from *Aleppo* to *Jerusalem*.

As for what remains of this mighty Babel it is no more than twenty Foot high. The flat side of it has been blown up with Gun-powder by the Turks. And from hence (as they related) was taken a great quantity of Marble, which we saw used in adorning their Bagnio and Mosque before mentioned. All of it that is now standing is the Semi-Circle. It extends from corner to corner just a hundred Yards. In this Semi-Circular part is a range of seventeen round Windows just above the ground, and between the Windows all round were raised, on high Pedestals, large Massy Pillars, standing as Butresses against the Wall, both for the strength and ornament of the Fabrick; but these supporters are at present most of them broken down.

Within is a very large Arena, but the just measure of it could not be taken, by reason of the Houses with which the Turks have almost fill'd it up. On the West side the seats of the Spectators remain still entire, as do likewise the Caves or Vaults which run under the Subsellia all round the Theatre. The outward Wall is three Yards three quarters thick, and built of very large and firm Stones; which great strength has preserv'd it thus long from the jaws of time, and from that general ruin, which the Turks bring with them into most places where they come.

*Saturday, Mar. 6.*

Having done with *Jebilee*, we put forward again early the next Morning with a prospect of much better weather than we had been attended with, in our former motions. Our Road continued by the Sea side, and in about two hours, brought us to a fair deep River, called by the Turks *Naber-il-Melech*, or the King's River. Here we saw some heaps of ruins on both sides of the River; with several Pillars of Granite, and other footsteps of some considerable Buildings. About half an hour farther we passed another River called *Jobar*, shewing the remains of a Stone-bridge over it, once well Built but

now

now broken down. On the other side of this River in a large plough'd Field, stood a great square Tower; and round about, the rubbish of many other Buildings. Likewise all along this day's Journey, we observ'd many Ruins of Castles, and Houses, which testify that this Country, however it be neglected at present, was once in the hands of a people that knew how to value it, and thought it worth the defending. *Strabo* calls this whole Region from *Jebilee* as far as *Aradus*, the Country of the *Aradii* (of whom in due place) and gives us the Names of several places situate anciently along this Coast. As *Paltus*, *Balanea*, *Caranus*, *Enydra*, *Marathus*, *Ximyra*. But whether the Ruins which we saw this day, may be the remains of any of those Cities cannot well be determin'd at this distance of time: seeing all we have of those places, is only their names, without any sufficient distinctions, by which to discover their situation. The *Balanea* of *Strabo* is indeed said to be still extant, being suppos'd to be the same place, that the Turks (little changing its Name) call at this day *Baneas*. This place is four good hours beyond *Jebilee*. It stands upon a small declivity about a furlong distant from the Sea, and has a fine clear Stream running swiftly by it on the South side. It is at present uninhabited, but it's Situation proves it to have been anciently a pleasant, it's Ruins, a well-built, and it's Bay before it, an advantageous Habitation. At this place was requir'd another Caphar.

Leaving *Baneas*, we went on by the Sea side, and in about a quarter of an hour pass'd by an old Castle, on the top of a very high Mountain. It is Built in the figure of an Equilateral Triangle, having one of it's Angles pointing towards the Sea. The Turks call it *Merchab*; and enlarge much upon the Sieges it has sustain'd in former times; but whatever force it may have had anciently; it is at present only a residence for poor Country people. This is probably the same Castle mentioned by *Adrichomius* and others under the Name of *Margath*; to which the Bishops of *Balanea* were forced to translate  
C
their

## 18 A Journey from Aleppo to Jerusalem.

their See by reason of the insults of the *Saracens*.

At about one hour and a half distance from *Baneas*, we came to a small clear Stream, which induced us to take up our Lodging near it. We pitch'd in the Campagna about two or three furlongs up from the Sea; having in sight on the Mountains above us, a Village called *Sophia*, inhabited solely by Maronites: and a little farther *Besack*, another Village possess'd by Turks only: and a little farther *Merakia*, whose Inhabitants are a Miscellany of Christians and Turks together. Our whole Stage this day was about six hours.

*Sunday, Mar. 7.*

From this Quarter we removed early the next Morning, and in three hours came to a fair deep River called *Nabor Hussine*: having an old Bridge turn'd over it, consisting of only one Arch, but that very large and exceeding well wrought. In one hour and a half more Travelling still by the Sea side, we reach'd *Tortosa*.

The ancient Name of this place was *Orthosia*. It was a Bishops See in the Province of *Tyre*. The Writers of the holy Wars make frequent mention of it, as a place of great strength. And one may venture to believe them, from what appears of it at this day.

It's situation is on the Sea shore: having a spacious Plain extending round about it on it's other sides. What remains of it is the Castle, which is very large and still inhabited. On one side, it is wash'd by the Sea. On the other's it is fortified by a double Wall, of course Marble, Built after the Rustick manner. Between the two Walls is a Ditch; as likewise is another encompassing the outermost Wall. You enter this fortress on the North side, over an old Draw-bridge: which lands you in a spacious Room now for the most part uncover'd, but anciently well arched over, being the Church belonging to the Castle. On one side it resembles a Church, and in witness of it's being such, shews at this day, several holy Emblems carv'd upon it's Walls, as that of a Dove descending, over the

the place where stood the Altar; and in another place that of the Holy-Lamb. But on the side which fronts outward, it has the face of a Castle being Built with port-holes for Artillery, instead of Windows. Round the Castle on the South and East sides stood anciently the City. It had a good Wall and Ditch encompassing it, of which there are still to be seen considerable remains. But for other Buildings, there is nothing now left in it, except a Church: which stands about a furlong Eastward from the Castle. It is one hundred and thirty foot in length, in breadth ninety three, and in height sixty one. It's Walls and Arches, and Pillars, are of a Bastard Marble, and all still so entire, that a small expence would suffice to recover it into the state of a beautiful Church again. But, to the grief of any Christian Beholder, it is now made a stall for Cattle, and we were when we went to see it, almost up to our knees in Dirt, and Mire.

From *Tortosa* we sent our baggage before us, with orders to advance a few Miles farther toward *Tripoli*, to the intent that we might shorten our Stage to that place the next day. We follow'd not long after, and in about a quarter of an hour came to a River, or rather a Channel of a River, for it was now almost dry: tho' questionless here must have been anciently no inconsiderable stream; as we might infer both from the largeness of the Channel, and the fragments of a Stone-bridge, formerly laid over it.

In about half an hour more, we came a Brest with a small Island, about a League distant from the Shore, called by the Turks *Ru-ad*. This is supposed to be the ancient *Arvad*, *Arphad*, or *Arpad* (under which several names it occurs, 2 *Kin.* 19. 13. *Gen.* 10. 18. *Exek.* 27. 11. &c.) and the *Aradus* of the Greeks, and Romans. It seemed to the Eye to be not above two or three furlongs long; and was wholly filled up with tall Buildings like Castles. The ancient Inhabitants of this Island were famous for Navigation, and had a command upon the Continent as far as *Gabala*.

29 A Journey from *Aleppo* to *Jerusalem*.

About a quarter of an hour farther we came up with our Muliteers; they having pitched our Tents, before they had gone so far as we intended. But this miscarriage they well recompensed, by the condition of the place where they stopp'd; it affording us the entertainment of several notable Antiquities; which we might otherwise perhaps have pass'd by unobserv'd. It was at a green plat lying within one hour of *Tortosa*, a little Southward of *Aradus*, and about a quarter of a mile from the Sea, having in it a good Fountain (tho' of a bad name) called the *Serpent Fountain*.

The first Antiquity that we here observed was a large Dike thirty yards over at top, cut into the firm Rock. It's sides went sloping down with Stairs formed out of the natural Rock: descending gradually from the top to the bottom. This Dike stretch'd in a direct line, East and West more than a furlong, bearing still the same figure of Stairs, running in right lines all along it's sides. It broke off at last at a flat marshy ground, extending about two furlongs betwixt it and the Sea. It is hard to imagine that the Water ever flow'd up thus high; and harder, without supposing that, to resolve, for what reason all this pains of cutting the Rock in such a fashion, was taken.

This Dike was on the North side of the *Serpent Fountain*: and just on the other side of it, we espy'd another Antiquity, which took up our next observation. There was a Court of fifty five yards square, cut in the natural Rock; the sides of the Rock standing round it, about three yards high supplied the place of Walls. On three sides it was thus encompassed; but to the Northward it lay open. In the Center of this Area was a square part of the Rock left standing; being three yards high and five yards and a half square. This serv'd for a Pedestal to a Throne erected upon it. The Throne was compos'd of four large Stones, two at the sides, one at the back, another hanging over all at top, in the manner of a Canopy. The whole Structure was about twenty foot high, fronting toward that side where the Court was open. The Stone  
that

that made the Canopy was five yards and three quarters square, and carv'd round with a handsome Cornish. What all this might be designed for, we could not imagine; unless perhaps the Court may pass for an Idol-Temple, and the Pile in the middle for the Throne of the Idol: which seems the more probable, in regard that *Hercules* i. e. the Sun, the great abomination of the Phenicians, was wont to be adored in an open Temple. At the two innermost Angles of the Court, and likewise on the open side were left Pillars of the natural Rock; three at each of the former and two at the latter.

About half a mile to the Southward of the foresaid Antiquities there stood in view two Towers. But it growing dark, we were forced to defer our examination of them till the next Morning. Our whole Stage this day exceeded not six hours.

*Monday, March. 8.*

Having passed over a restless night, in a marshy and unwholesome ground, we got up very early; in order to take a nearer view of the two Tours last mention'd. We found them to be Sepulchral Monuments, erected over two ancient Burying places. They stood at about ten yards distance from each other, and their shape and fabrick is represented in the figures (a) and (b).

The Tower (a) was thirty three foot high. It's longest Stone or Pedestal was ten foot high, and fifteen square: the superstructure upon which was first a tall Stone in form of a Cylinder; and then another Stone cut in shape of a Pyramid.

The other Tower (b) was thirty foot and two inches high. It's Pedestal was in height six foot; and sixteen foot six inches square. It was supported by four Lyons carv'd one at each corner of the Pedestal. The carving had been very rude at best; but was now rendred by time much worse. The upper part rear'd upon the Pedestal was all one single Stone in fashion as is represented in the figure (b).

Each

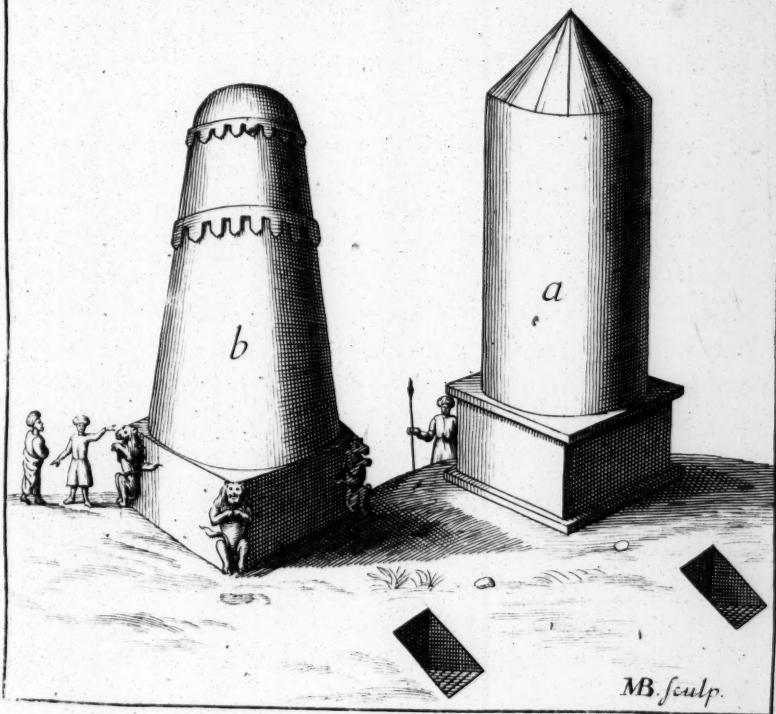
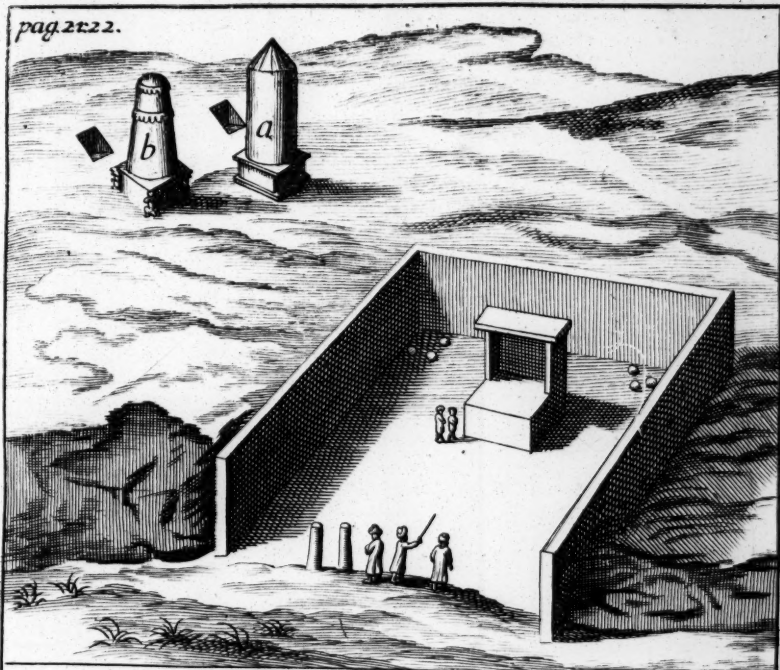
## 22 A Journey from *Aleppo* to *Jerusalem*.

Each of these barbarous Monuments had under it several Sepulchers: the entrances into which were on the South side. It cost us some time and pains to get into them: the Avenues being obstructed, first with Briars, and Weeds, and then with Dirt. But however we remov'd both these obstacles: encouraging our selves with the hopes, or rather making our selves merry with the fancy of hidden treasure. But as soon as we were enter'd into the Vaults, we found that our golden Imaginations ended (as all worldly hopes and projects do at last) in dust, and putrefaction. But however that we might not go away without some reward for our pains, we took as exact a survey as we could of these Chambers of darkness; which were dispos'd in such manner as is express'd in the following figures.

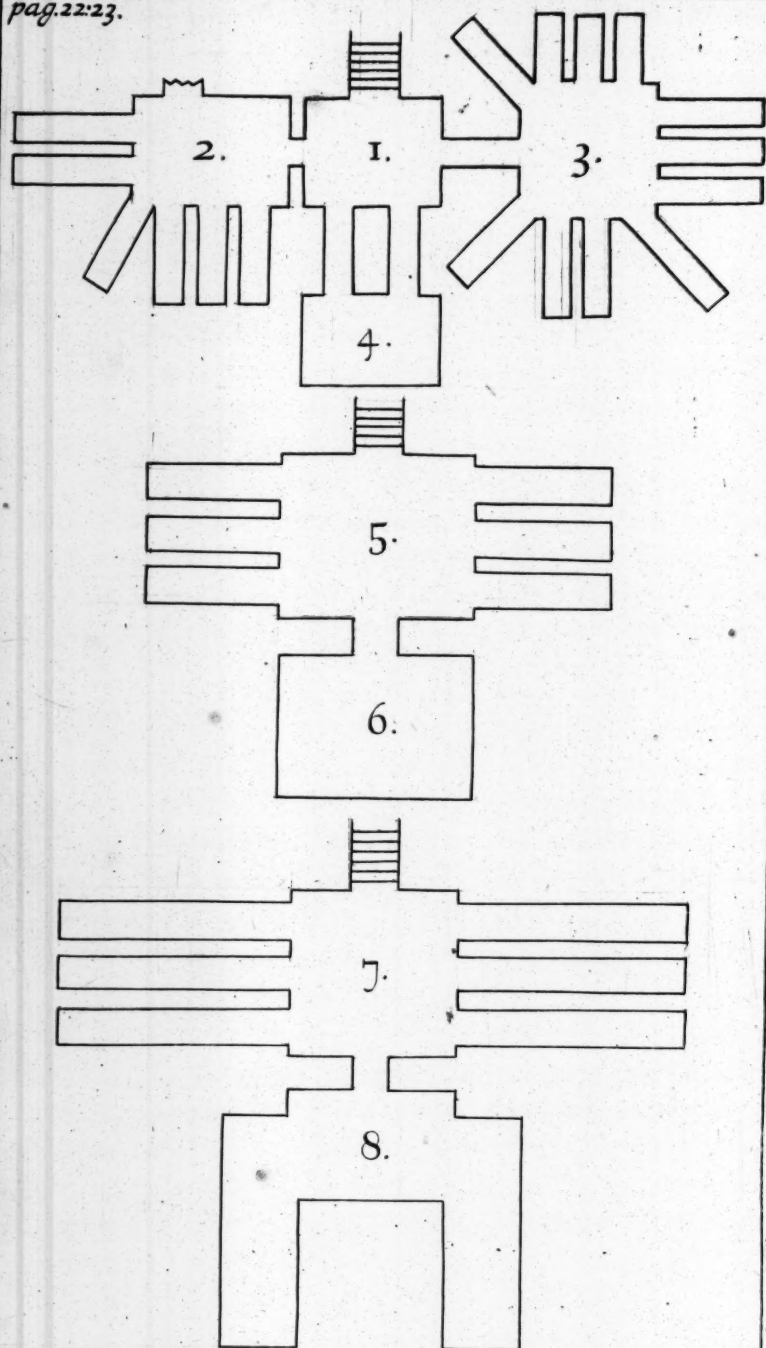
The Chambers under the Tower (a) lay as is represented in the first figure. Going down seven or eight steps, you come to the mouth of the Sepulcher; where crawling in you arrive in the Chamber (1) which is nine foot two inches broad and eleven foot long. Turning to the right hand, and going thro' a narrow passage, you come to the Room (2) which is eight foot broad and ten long: in this Chamber are seven Cells for Corpses, *viz.* two over against the entrance, four on the left hand, and one unfinished on the right. These Cells were hewn directly into the firm Rock. We measured several of them, and found them eight foot and a half in length, and three foot three inches square. I would not infer from hence that the Corpses deposited here, were of such a Gigantick size, as to fill up such large Coffins: tho' at the same time, why should any Men be so prodigal of their labour, as to cut these Caverns into so hard a Rock as this was, much farther than necessity requir'd?

On the other side of the Chamber (1) was a narrow passage seven foot long leading into the Room (3) whose dimensions were nine foot in breadth and twelve in length. It had eleven Cells of somewhat a less size than the former lying at equal distances all round about it.

Passing



MB. sculp.



n  
T  
it  
or  
F  
ce  
in  
w  
th  
lo

di  
It  
ha  
th  
Ce  
fib  
po  
ha  
fea  
mi

for  
of  
fro  
high  
Sto  
top  
Int  
thr  
two  
ma  
thi  
the  
bri  
a p

A Journey from *Aleppo* to *Jerusalem*. 23

Passing out of the Room (1) foreright you have two narrow entrances; each seven foot long into the Room (4). This apartment was nine foot square: it had no Cells in it like the others. Nor any thing else remarkable, but only a Bench, cut all along it's side on the left hand. From the description of this Sepulcher it is easy to conceive the disposition of the other; which is represented in the figure (5. 6). The height of the Rooms in both, was about six foot; and the Towers were Built each over the innermost Room of the Sepulchers, to which it belonged.

At about the distance of a furlong from this place, we discern'd another Tower, resembling this last described. It was erected likewise over a Sepulcher, of which you have the delineation in the figure (7) and (8). There was this singularity observable in this last Sepulcher; that it's Cells were cut into the Rock eighteen foot in length, possibly to the intent, that two or three Corpses might be deposited in each of them, at the feet of one another. But having a long Stage this day to *Tripoli*, we thought it not seasonable to spend any more time in this place; which might perhaps have afforded us several other Antiquities.

And yet for all our haste, we had not gone a mile, before our Curiosity was again arrested by the observation of another Tower, which appear'd in a thicket not far from the way side. It was thirty three foot and a half high, and thirty one foot square: compos'd of huge square Stones, and adorn'd with a handsome Cornish all round at top. It contain'd only two Rooms one above the other. Into both which there were entrances on the North side thro' two square holes in the Wall. The separation between both Rooms, as also the covering at the top, was made, not of Arch'd-work, but of vast flat Stones; in thickness four foot, and so great an extent, that two of them in each place, sufficed to spread over the whole Fa-brick. This was a very ancient Structure, and probably a place of Sepulture.

24 A Journey from Aleppo to Jerusalem.

I must not forget that round about the Serpent Fountain, and also as far as this last Tower, we saw many Sepulchers, old Foundations and other remains of Antiquity. From all which it may be assuredly concluded, that here must needs have been some famous Habitation in ancient times: but whether this might be the *Ximyra*, laid down by *Strabo* hereabouts (or as *Pliny* calls it, *Lib. 5. Nat. Hist. Cap. 20. Simyra*) the same possibly which the Country of the *Zemarites*, mention'd in conjunction with the *Arvadites*, *Gen. 10. 18*. I leave to others to discuss.

Having quitted our selves of these Antiquities, we enter'd into a spacious Plain, extending to a vast breadth between the Sea and the Mountains; and in length reaching almost as far as *Tripoli*. The People of the Country call it *Junia*, that is, the Plain, which name they give by way of Eminency, upon account of it's vast extent. We were full seven hours in passing it; and found it a long exceeding fruitful, by reason of the many Rivers and the great plenty of Water, which it enjoys. Of these Rivers the first is about six hours before you come to *Tripoli*. It has a Stone-bridge over it, of three large Arches and is the biggest Stream in the whole Plain. For which reason it goes by the name of *Nahor il Kibber*, or the great River. About half an hour farther you come to another River, called *Nahor Abrosh*, or the Leper's River. In three quarters of an hour more you pass a third River called *Nahor Acchar*; having a handsome Stone-bridge, with one very large Arch, laid over it. Two good hours more brings you to a fourth River, called ——— or the cold Waters, with a Bridge of three Arches over it. From hence you have two good hours more to *Tripoli*. I tooke the more exact account of all these Streams to the intent that I might give some light, for the better deciding the difference, which is found in Geographers about the place of the River *Eleutherus*. The Moderns, all with one consent, give that name, to a River between *Tyre* and *Sidon*; called by the Turks *Casimeer*. But this contradicts the universal testimony of the Ancients, who place

*Eleu*

## A Journey from Aleppo to Jerusalem. 25

*Eleutherus* more Northward. *Strabo* will have it somewhere between *Orthosia* and *Tripoli*, as a boundary dividing *Syria* from *Phœnicia* (p. 518.) *Pliny* places it near *Orthosia*, emptying it self into the Sea over against *Aradus*, *Nat. Hist. Lib. 5. C. 20.* The Writer of the *Maccabees* 1 *Macc. 12.25.30.* lays it in the Land of *Hamath*; which Country whatever it were, was certainly without the borders of *Israel*, as appears from the same Author. To this *Josephus* agrees, placing *Eleutherus* to the North of *Sidon*, as may be collected from him, *Lib. 14. Antiq. Jud. Cap. 7. 8.* where, speaking of *Mark Anthony's* donation to *Cleopatra*, he reports, how that extravagant Gallant gave her all the Cities between *Eleutherus* and *Egypt*, except *Tyre* and *Sidon*. *Ptolemy* as cited by *Terranius*, places it yet more Northerly, between *Orthosia* and *Balanea*. From all which it is evident, that this cannot be the true ancient *Eleutherus* which the Moderns assign for it. But that Name is rather to be ascribed to one of these Rivers, crossing the Plain of *Junia*: or else (if *Pliny's* Authority may be rely'd upon) to that River (now dry) which I mentioned a little on this side of *Tortosa*, and which has it's Mouth almost opposite to *Aradus*. But I will not determine any thing in this point, contenting my self to have given an account of the several Rivers as we pass'd them.

*Tuesday, Mar. 9.*

Drawing towards *Tripoli*, our Muliteers were affraid to advance, lest their Beasts might be press'd for publick service; as they were afterwards, in spite of all their caution, to our great vexation. So we left them in the Plain of *Junia*, and proceeded our selves for *Tripoli*: where we arriv'd about Sun-set. Our whole Stage this day was ten hours.

At *Tripoli* we repos'd a full week, being very generously entertain'd by Mr. *Francis Hastings* the Consul, and Mr. *John Fisher* Merchant, theirs being the only English House in *Tripoli*.

D

*Tripoli*

26 A Journey from *Aleppo* to *Jerusalem*.

*Tripoli* is seated about half an hour from the Sea. The major part of the City lies between two Hills: one on the East, on which is a Castle commanding the place; another on the West between the City and the Sea. This latter is said to have been at first rais'd and to be still encreas'd by the dayly accession of Sand, blown to it from the Shore: upon which occasion there goes a Prophecy, that the whole City shall in time be Buried with this Sandy Hill. But the Turks seem not very apprehensive of this prediction; for instead of preventing the growth of the Hill, they suffer it to take it's Course, and make it a place of pleasure, which they would have little inclination to do, did they apprehend it were sometime to be their Grave.

*Wednesday, Mar. 10.*

This day we were all treated by Mr. *Fisher* in the Campagna. The place where we dined was a narrow pleasant Valley by a River's side, distant from the City about a Mile Eastward. A-cross the Valley there runs from Hill to Hill, a handsome lofty Aqueduct, carrying upon it so large a body of Water, as suffices the whole City. It was called the *Princes-bridge*, suppos'd to have been Built by *Godfrey* of *Bulboign*.

*Thursday, Mar. 11.*

This day we all dined at Consul *Hasting's* House, and after dinner went to wait upon *Ostan* the *Bassa* of *Tripoli*, having first sent our present as the manner is amongst the Turks, to procure a propitious reception.

It is counted uncivil to visit in this Country without an offering in hand. All great Men expect it as a kind of Tribute due to their Character and Authority, and look upon themselves as affronted, and indeed defrauded when this compliment is omitted. Even in familiar visits amongst inferiour people, you shall seldome have them come without bringing a Flower, or an Orange, or some other such token of their respect to the person visited: the Turks in this point keeping up the ancient Oriental Custom

## A Journey from Aleppo to Jerusalem. 27

hinted, 1. Sam. 9. 7. *If we go ( says Saul ) what shall we bring the man of God? there is not a present, &c.* which words are questionless to be understood in conformity to this Eastern Custome, as relating to a token of Respect, and not a price of Divination.

*Friday, Mar. 12.*

In the Afternoon we went to visit *Bell-Mount* a Convent of Greeks, about two hours to the Southward of *Tripoli*. It was founded by one of the Earls of *Tripoli*, and stands upon a very high Rocky Mountain looking over the Sea; a place of very difficult ascent, tho' made as accessible as it was capable by the labour of the poor Monks. It was our fortune to arrive there just as they were going to their Evening Service. Their Chappel is large but obscure; and the Altar is inclos'd with Cancelli so as not to be approach'd by any one but the Priest, according to the fashion of the Greek Churches: they call their Congregation together, by beating a kind of a tune with two Mallets on a long pendulous piece of plank at the Church door; Bells being an abomination to the Turks.

Their service consisted in precipitate, and very irreverent chattering of certain Prayers and Hymns to our blessed Saviour, and to the blessed Virgin: and in some dark Ceremonies the Priest that officiated spent at least one third part of his time, in compassing the Altar, and perfuming it with a pot of Incense, and then going all round the Congregation flinging his Incense-pot backward, and forward, and tendring it's smoak with three repeated Vibrations to every Person present. Towards the end of the Service, there was brought into the body of the Church, a small Table, cover'd with a fair linnen Cloath, on which were plac'd five small Cakes of Bread cross way in this form ☩, and in the Center of each Cake was fix'd a small lighted wax Taper, a hole in the Cake serving for a Socket.

28 A Journey from *Aleppo* to *Jerusalem*.

At this Ceremony the Priest read the Gospel concerning our Lord's feeding the Multitude with five Loaves. After which the Bread was carried into the Cancelli, and being there suddainly broke to bits, was again brought out in a Basket, and presented to every one in the Assembly, that he might take a little. After this Collation, the Priest pronounc'd the Blessing and so the service ended. On both sides of the body of the Church were seats for the Monks, in the nature of the stalls for the Fellows of Colleges in *Oxford*; and on each hand of every seat were placed crutches. These you find in like manner in most Churches of this Country. Their use is for the Priest to lean upon: the Service being sometimes so long, that they cannot well stay it out without the assistance of such easements; for they are not permitted by their Rubrick to sit down. The younger Monks, who perhaps may have no great occasion for these supporters, do yet delight to use them (as the Spaniards do Spectacles) not for any necessity, but in affectation of gravity.

The Monks of this Convent were as I remember forty in all. We found them seemingly a very good natur'd, and industrious, but certainly, a very ignorant People. For I found upon enquiry they could not give any manner of Rationale of their own divine Service. And to shew their extream simplicity, I cannot omit a complement, made to the Consul by the chief of them, *viz.* that he was as glad to see him, as if he had beheld the *Messiah* himself coming in person to make a visit to him.

Nor is this ignorance to be much wondred at; for what Intervals of time, they have between their hours of Devotion, they are forced to spend, not in Study, but in menaging of their Flocks, cultivating their Land, pruning their Vineyards, and other labours of Husbandry, which they accomplish with their own hands. This toyl they are obliged to undergo, not only to provide for their own sustenance, but also that they may be able to satisfy the unreasonable exactions, which the greedy Turks, upon every pretence they can invent, are ready to impose upon them

## A Journey from *Aleppo* to *Jerusalem*. 29

them. But that it may be the better guess'd what sort of Men these Greek Monks are, I will add this farther indication, *viz.* that the same Person, whom we saw officiating at the Altar, in his embroyder'd sacerdotal Robe, brought us the next day, on his own back, a Kid, and a Goat's Skin of Wine, as a present from the Convent.

*Saturday, Mar. 13.*

This Morning we went again to wait upon *Ostian Bassa* by his own appointment; and were entertain'd as before with great Courtesy. For you must know that the Turks are not so ignorant of Civility, and the Arts of endearment, but that they can practice them with as much exactness, as any other Nation, whenever they have a mind to shew themselves obliging. For the better apprehending of which, it may not be improper, nor unpleasant here to describe the Ceremonies of a Turkish visit, as far as they have ever fallen under my observation, either upon this or any other occasions.

When you would make a visit to a Person of Quality here, you must send one before with a Present to bespeak your admission, and to know at what hour your coming may be most seasonable. Being come to the House, the Servants receive you at the outermost Gate, and conduct you toward their Lord or Master's Apartment: other Servants (I suppose of better rank) meeting you in the way, at their several stations, as you draw nearer to the Person you visit. Coming into his Room, you find him prepar'd to receive you, either standing at the edge of the Duan, or else lying down, at one corner of it, according as he thinks it proper to maintain a greater or less distinction. These Duans are a sort of low stages, seated in the pleasantest part of the Room, elevated about sixteen or eighteen inches or more above the floor. They are spread with Carpets, and furnished all round with Bolsters for leaning upon. Upon these the Turks eat, sleep, smok, receive visits, say their prayers, &c. Their whole delight

30 A Journey from *Aleppo* to *Jerusalem*.

is in lolling upon them, and in furnishing them richly out is their greatest luxury.

Being come to the side of the Duan, you slip off your Shooes, and stepping up take your place, which you must do first at some distance, and upon your knees, laying your hand very formally before you. Thus you must remain, till the Man of Quality invites you to draw nearer, and to put your self in an easier posture, leaning upon the Bolster. Being thus fix'd, he discourses with you as the occasion offers: the Servants standing round all the while in a great number, and with the profoundest respect, silence, and order imaginable. When you have talk'd over your business, or the complements, or whatever other concern brought you thither, he makes a sign to have things serv'd in for the entertainment, which is generally a little Sweetmeat, a dish of Sherbet, and another of Coffee: all which are immediately brought in by the Servants, and tender'd to all the Guests in order, with the greatest care, and awfulness imaginable. And they have reason to look well to it, for should any Servant make but the least slip or mistake, either in delivering or receiving his dish, it might cost him fifty, perhaps one hundred drubs, on his bare feet to atone for his crime. At last comes the finishing part of your Entertainment; which is perfuming the Beards of the Company; a Ceremony, which is perform'd in this manner. They have for this purpose a small Silver Chaffing-dish, cover'd with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh Coals, and upon them a piece of Lignum Aloes, and then shutting it up, the smoak immediately ascends with a grateful Odour thro' the holes of the cover. This smoak is held under every one's Chin, and offer'd as it were a sacrifice to his Beard. The bristly Idol soon perceives the reverence done to it, and so greedily takes in and incorporates the gummy steam, that it retains the flavour of it, and may serve for a nosegay a good while after.

This Ceremony may perhaps seem ridiculous at first hearing: but it passes among the Turks for an high gratification.

## A Journey from *Aleppo* to *Jerusalem*. 31

tification. And I will say this in it's vindication, that it's design is very wise, and useful. For it is understood to give a civil dismissal to the visitants, intimating to them, that the Master of the House has business to do, or some other avocation, that permits them to go away as soon as they please, and the sooner after this Ceremony the better. By this means you may, at any time, without offence deliver your self from being detain'd from your affairs by tedious and unseasonable visits, and from being constrain'd to use that piece of Hypocrisy, so common in the world, of pressing those to stay longer with you, whom perhaps in your heart you wish a great way off for having troubled you so long already. But of this enough.

Having discharged our visit to *Ostan Bassa* we Rid out after Dinner to view the Marine. It is about half an hour distant from the City. The Port is an open Sea, rather than an enclos'd Harbour, however it is in part defended from the force of the waves by two small Islands about two leagues out from the Shore. One of which is call'd the *Bird*, the other the *Coney Island*, being so named from the Creatures which they severally produce. For it's security from Pyrates, it has several Castles or rather square Towers, Built all along upon the Shore at convenient distances. They are (I think) six in number, but at present void of all manner of force both of Men and Ammunition.

In the Fields near the Shore appear'd many heaps of Ruins and Pillars of Granite, and several other Indications that here must have been anciently some considerable Buildings this way. Which agrees very well with what *Casaubon* in his Notes upon *Strabo* (p. 213.) quotes out of *Diodorus*, viz. that the place call'd *Tripoli*, was anciently a cluster of three Cities standing at a furlong's distance from each other; of which the first was a Seat of the *Aradii*, the second of the *Sidonians*, the third of the *Tyrians*; and from hence it is probable, that *Tripoli* was a Name given at first to three distinct, but adjacent places, and not to one City; Built (as is usually said) by the ming-

### 32 A Journey from *Aleppo* to *Jerusalem*.

mingled interest of *Tyre*, *Sidon*, and *Aradus*; it being hard to conceive, how three such independent Commonwealths should thus concur in the Founding of one City between them, and harder, how they should agree in governing it afterward.

*Sunday, Mar. 14.*

We continued still in *Tripoli*.

*Monday, Mar. 15.*

Resolving to prosecute our Journey this day, we had given orders to our Muliteers some time before, to be ready to attend us. But they had been so frightened by the *Bassa* of *Sidon*'s servants, who were abroad in quest of Mules, for the service of their Master, that they were run away, and could not be heard of. A disappointment which gave us much vexation, and left us to no other remedy, but only to supply our selves with fresh Beasts, where we could find them.

Having after much trouble, put our selves in a new posture of Travelling, we parted from *Tripoli* at three of the Clock in the Afternoon: proceeding close by the Sea, we came in one hour and a half to *Callemone*, a small Village just under *Bell-Mount*. From hence putting forward till near eight of the Clock, we came to an high Promontory, which lay directly cross our way, and broke off abruptly at the Sea side, with a Cape very high, and almost perpendicular. In order to pass this Barrier, we turn'd up on the left hand, into a narrow Valley thro' which our Road lay; and it being now late, we took up our Quarters there under some Olive Trees, having come in all about five hours.

The Promontory which terminated our Journey seems to be that called by \* *Strabo* τὸ πρὸς θεῶν ὄρος, or the face of God, assign'd by that Author for the end of Mount *Libanus*. Between this place and *Tripoli* he mentions likewise a City called *Trieris*: but of this we saw no foot-

\* *Strab. Fib. 16. Pomp. Mela, lib. 1. cap. 12.*

steps, unless you will allow for such, some Sepulchers which we saw cut in the Rocks, about one hour and a half before we arrived at the Promontory.

*Tuesday, Mar. 16.*

We were no sooner in motion this Morning but we were engaged in the difficult work of crossing over the foremention'd Cape. The Pass over it lies about a mile up from the Sea. We found it very deep and rugged, but in an hour or thereabout master'd it, and arriv'd in a narrow Valley on the other side, which brought the Sea open to us again. Near the entrance of this Valley stands a small Fort, erected upon a Rock perpendicular on all sides, the Walls of the Buildings being just adequate to the sides of the Rock, and seeming almost of one continued piece with them. This Castle is called *Temseida*, and commands the passage into the Valley.

In about half an hour from this place, we came even with *Patrone*: a place esteem'd to be the ancient *Botrus*. It is situate close by the Sea, and our Road lying somewhat higher up in the Land, we diverted a little out of the way to see it. We found in it some remains of an old Church and a Monastery, but these are now perfectly ruin'd and desolate; as is likewise the whole City. Nor is there any thing left in it, to testify it has been a place of any great consideration.

In three hours more we came to *Gibyle*, call'd by the Greeks *Byblus*, a place once famous for the Birth and Temple of *Adonis*. It is pleasantly situated by the Sea side. At present it contains but a little extent of ground, but yet more than enough for the small number of it's Inhabitants. It is compassed with a dry Ditch, and a Wall, with square Towers in it at about every forty yards distance. On it's South side it has an old Castle, within it is a Church, exactly of the same figure with that at *Tortosa*, only not so entire as that. Besides this it has nothing remarkable; tho' anciently it was a place of no mean extent, as well as beauty, as may appear from the many heaps of Ruins,

34 A Journey from *Aleppo* to *Jerusalem*.

and the fine Pillars that are scatter'd up and down in the Gardens near the Town.

*Gibyle* is probably the Country of the *Giblites*, mention'd *Josh.* 13. 5. King *Hiram* made use of the People of this place in preparing Materials for *Solomon's* Temple, as may be collected from the first of *Kings*, 5. 18. where the word which our Translator hath render'd *stone-squarers* in the Hebrew is גִּבְלִים *Giblim*, or *Giblites*, and in the LXXII Interpreters Βυβλιῶν, that is the Men of *Byblus*: the former using the Hebrew, the latter the Greek Name of this place. The same difference may be observed likewise *Ezek.* 27. 9. where this place is again mention'd. The *Ancients of Gebal* says our Translation, following the Hebrew: instead of which you read in the LXXII again of προεβύτησι Βυβλιῶν the Elders of *Bybli* or *Byblus*.

Leaving *Gibyle* we came in one hour to a fair large River, with a Stone Bridge over it, of only one Arch, but that exceeding wide and lofty. To this River the Turks give the Name of *Ibrahim Bassa*; but it is doubtless the ancient River *Adonis*, so famous for the Idolatrous Rites perform'd here in lamentation of *Adonis*. Upon the bank of this Stream we took up our Quarters for the following night, having come this day about six hours. We had a very tempestuous night both of Wind, and Rain, almost without cessation, and with so great violence, that our Servants were hardly able to keep up our Tents over us. But however this Accident, which gave us so much trouble in the night, made us amends with a curiosity, which it yielded us an opportunity of beholding the next morning.

*Wednesday, Mar. 17.*

For by this means we had the fortune to see what may be supposed to be the occasion of that Opinion which *Lucian* relates, concerning this River, viz. That this Stream, at certain seasons of the Year, especially about the Feast of *Adonis*, is of a bloody colour: which the Heathens looked upon as proceeding from a kind of Sympathy

## A Journey from *Aleppo* to *Jerusalem*. 35

in the River for the Death of *Adonis*, who was killed by a wild Boar in the Mountains, out of which this Stream rises. Something like this we saw actually come to pass; for the Water was stain'd to a surprising redness; and, as we observ'd in Travelling, had discolour'd the Sea a great way into a reddish hue: occasion'd doubtless by a sort of Minium, or red Earth, wash'd into the River by the violence of the Rain, and not by any stain from *Adonis's* Blood.

In an hour and a quarter from this River we pass'd over the foot of the Mountain *Climax*, where, having gone thro' a very rugged and uneven Pass, we came into a large Bay called *Junia*. At the first entrance into the Bay is an old Stone Bridge, which appoints the limits between the two Bassalicks of *Tripoli* and *Sidon*. At the bottom of the Bay are exceeding high, and steep Mountains, between which and the Sea, the Road lies. These are the Mountains of *Castravan*, chiefly inhabited by Maronites, famous for a growth of excellent Wine. The Maronite Bishop of *Aleppo* has here his residence in a Convent, of which he is the Guardian. We saw many other small Convents on the top of these Mountains. One of which call'd *Oozier* was, as we were here told, in the hands of ten or twelve Latin Fryars. Towards the further side of the Bay, we came to a square Tower, or Castle, of which kind there are many all along upon the Coast for several days Journey from this place: they are said to have been built by the Empress *Helena*, for the protection of the Country from *Pirates*. At this Tower is to be paid a fourth \* *Caphtar*. It is receiv'd by Maronites, a pack of Rogues more exacting and insolent in their office, than the very Turks themselves. A little beyond this place, we came to a Road cut thro' the Rocks, which brought us out of the Bay, having been one hour and a quarter in compassing it. In an hour more spent upon a very rugged way, close by the Sea, we came to the River *Lycus*, call'd also sometime *Canis*, and by the Turks at this day *Nabor Kelp*.

\* Half per Franck, quarter per Servant.

36 A Journey from *Aleppo* to *Jerusalem*.

It derives it's Name from an Idol in the form of a Dog or Wolf, which was worshipped, and is said to have pronounc'd Oracles at this place. The Image is pretended to be shewn to Strangers at this day, lying in the Sea with it's heels upward, I mean the body of it, for it's Oracular head is reported to have been broken off, and carry'd to *Venice*, where (if fame be true) it may be seen at this day.

I know not by what mistake several modern Geographers confound this River with *Adonis*, making them to be one and the same, whereas the contrary is apparent, both from experimental observation, and from the Authority of Ancient Geographers.

This River issues into the Sea from between two Mountains excessive steep and high; and so rocky that they seem to consist each of one entire Stone. For crossing the River, you go up between these Mountains about a Bow-shot from the Sea, where you have a good Bridge of four Arches, near the foot of which is a piece of white Marble inlaid in the side of a Rock, with an Arab Inscription on it, intimating it's Founder to have been the *Emir Faccardine* (of whom I shall have occasion to speak more when I come to *Beroor*.) Being pass'd the River you immediately begin to ascend the Mountain, or rather great Rock on the other side. To accommodate the passage you have a path of above two yards breadth cut along it's side, at a great height above the Water; being the work of the Emperour *Antoninus*. For the Promontory allowing no passage between it, and the Sea at bottom, that Emperour undertook with incredible labour, to open this way above. The memory of which good work is perpetuated by an Inscription engraven on a Table plain'd in the side of the natural Rock, not far from the first entrance into the way. As follows.

# A Journey from Aleppo to Jerusalem. 37

IMP: CAES: M: AURELIUS  
 ANTONINUS, PIUS, FELIX, AUGUSTUS  
 PARTH: MAX: BRIT: GERM: MAXIMUS  
 PONTIFEX MAXIMUS  
 MONTIBUS IMMINENTIBUS  
 LYCO FLUMINI CAESIS VIAM DILATAVIT  
 PER---- (*purposely erased*) ----  
 ANTONINIANAM SUAM

A little higher up in the way are inscrib'd these words

INVICTE IMP: ANTONINE P: FELIX AUG:  
 MULTIS ANNIS IMPERA!

In passing this way, we observ'd, in the sides of the Rock above us, several Tables of figures carv'd; which seem'd to promise something of Antiquity. To be satisfied of which some of us clamber'd up to the place, and found there some signs as if the old way had gone in that region, before *Antoninus* cut the other more convenient passage a little lower. In several places hereabouts, we saw strange antique figures of men carv'd in the natural Rock, in Mezzo Relievo, and in bigness equal to the life. Close by each figure was a large Table plain'd in the side of the Rock, and border'd round with Mouldings. Both the Effigies and the Tables appear'd to have been anciently inscrib'd all over: but the characters are now so defaced that nothing but the foot-steps of them were visible. Only there was one of the figures that had both it's lineaments and it's inscriptions entire.



It was our unhappiness to have at this place a very violent storm of Thunder, and Rain, which made our Company too much in haste to make any longer stay here. By which misfortune I was prevented, to my great regret from copying the Inscription, and making such an exact  
 scru-

### 38 A Journey from *Aleppo* to *Jerusalem*.

scrutiny into this Antiquity as it seem'd very well to deserve. I hope some curious Traveller or other will have better success in passing this way hereafter. The Figures seem'd to resemble Mummys, and were perhaps the representation of some persons buried hereabout; whose Sepulchers might probably also be discover'd by the diligent Observer.

The Antonine way extends about a quarter of an hours Travel. It is at present so broken, and uneven, that, to repair it, would require no less labour, than that, where with it was at first made. After this Pass you come upon a smooth sandy Shore, which brings you in about one hour and a half to the River *Beroth*, (for I could learn no other Name it had) it is a large River, and has over it a Stone Bridge of six Arches. On it's other side is a plain Field, near the Sea, which is said to be the Stage on which St. *George* duell'd and kill'd the Dragon. In memory of this Atchievement, there is a small Chappel built upon the place, dedicated at first to that Christian Hero; but now perverted to a Mosque. From hence in an hour we arriv'd at *Beroth*, very wet by reason of the long and severe Rain. However we found here the shelter of a good *Kane* by the Sea side, and there we took up our Quarters. Our whole Stage this day was about six hours and a half.

*Thursday, Mar. 18.*

The day following we spent at *Beroth*: being credibly inform'd that the River *Damer*, which lay in our next Stage, was so swoln by the late Rains that it would be impassable. This place was call'd anciently *Berytus*; from which the Idol *Baal Berith* is supposed to have had it's Name. And afterwards being greatly esteem'd by *Augustus*, had many Priviledges confer'd upon it, and together with them a new Name, viz. *Julia Felix*: but at present, it retains nothing of it's ancient felicity, except the situation; and in that particular it is indeed very happy. It is seated on the Sea side, in a soil fertile and delightful, rais'd only so high above the salt Water, as to be secure from

from it's overflowings, and all other noxious and unwholesome effects of that Element. It has the benefit of good fresh Springs flowing down to it from the adjacent Hills, and dispensed all over the City, in convenient, and not unhandsome Fountains. But besides these advantages of it's situation, it has at present nothing else to boast of.

The *Emir Faccardine* had his chief residence in this place. He was in the Reign of *Sultan Morat*, the fourth *Emir*, or Prince of the *Druses*; a people suppos'd to have descended, from some dispers'd remainders of those Christian Armies, that engaged in the Crusades, for the recovery of the *Holy-Land*: who afterwards, being totally routed, and despairing of a return to their native Country again, betook themselves to the Mountains hereabout: in which their descendants have continued ever since. *Faccardine* being (as I said) Prince of these People, was not contented to be penn'd up in the Mountains, but by his power and artifice, enlarged his Dominions down into the plain all along the Sea Coast as far as from this place to *Ara*. At last the Grand Seignior growing jealous of such a growing power, drove the wild Beast back again, to the Mountains, from whence he had broke loose; and there his posterity retain their Principality to this day.

We went to view the Palace of this Prince, which stands on the North East part of the City. At the entrance of it is a Marble Fountain, of greater beauty than is usually seen in Turkey. The Palace within consists of several Courts, all now run much to ruin; or rather perhaps never finished. The Stables, Yards for Horses, Dens for Lyons, and other Salvage Creatures, Gardens, &c. are such as would be not unworthy of the Quality of a Prince in Christendom, were they wrought up to that perfection of which they are capable, and to which they seem to have been design'd by their first Contriver.

But the best sight that this Palace affords, and the worthiest to be remember'd, is the Orange Garden. It contains a large Quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them.

The

40 A Journey from *Aleppo* to *Jerusalem*.

The walks are shaded with Orange Trees, of a large spreading size, and all of so fine a growth both for stem and head, that one cannot imagine any thing more perfect in this kind. They were, at the time when we were there, as it were, gilded with Fruit, hanging thicker upon them than ever I saw Apples in *England*. Every one of these sixteen lesser squares in the Garden was border'd with stone, and in the stone work were Troughs very Artificially contriv'd, for conveying the Water all over the Garden. There being little Outlets, cut at every Tree, for the Stream as it pass'd by, to flow out, and water it. Were this place under the Cultivation of an English Gardener, it is impossible any thing could be made more delightful. But these Hesperides were put to no better use, when we saw them, than to serve as a fold for Sheep and Goats, insomuch that in many places they were up to the knees in dirt. So little sense have the Turks, of such refin'd delights as these; being a people generally of the grossest apprehension, and knowing few other pleasures, but such sensualities, as are equally common both to Men and Beasts. On the East side of this Garden were two Terrace walks rising one above the other, each of them having an ascent to it of twelve steps. They had both several fine spreading Orange Trees upon them to make shades in proper places. And at the North end they led into Booths, and Summer-houses, and other Apartments, very delightful: this place being design'd by *Faccardine* for the chief seat of his pleasure.

It may perhaps be wonder'd, how this *Emir* should be able to contrive any thing so elegant and regular as this Garden; seeing the Turkish Gardens are usually nothing else but a confus'd miscellany of Trees, jumbled together without either Knots, Walks, Arbours, or any thing of art or design, so that they seem like thickets rather than Gardens. But *Faccardine* had been in *Italy*, where he had seen things of another nature, and knew well how to copy them in his own Country. For indeed it appears by these remains of him, that he must needs have been a Man much above the ordinary level of a Turkish Genius.

## A Journey from Aleppo to Jerusalem. 41

In another Garden we saw several Pedestals for Statues, from whence it may be infer'd, that this *Emir* was no very zealous Mahometan. At one Corner of the same Garden stood a Tower of about sixty foot high; design'd to have been carried to a much greater elevation for a watch Tower, and for that end built with an extraordinary strength, it's walls being twelve foot thick. From this Tower we had a view of the whole City. Amongst other Prospects it yielded us the sight of a large Christian Church, said to have been at first consecrated to St. *John the Evangelist*. But, it being now usurp'd by the Turks for their chief Mosque, we could not be permitted to see it, otherwise then at this distance. Another Church there is in the Town which seems to be ancient, but being a very mean Fabrick is suffer'd to remain still in the hands of the Greeks. We found it adorn'd with abundance of old Pictures. Amongst the rest I saw one with this little Inscription, *Κεαρτο δεσπotes Αρχιεπισκοπος Ενεστε*: and just by it was the figure of *Nestorius*, who commonly makes one amongst the Saints painted in the Greek Churches, tho' they do not now profess, nor, I believe, so much as know his Heresy. But that which appear'd most observable was a very odd figure of a Saint, drawn at full length, with a large Beard reaching down to his feet. The Curate gave us to understand that this was St. *Nicephorus*; and perceiving that his Beard was the chief object of our admiration, he gratified us with the following relation concerning him, viz. That he was a Person of the most Eminent Virtues in his time. But his great Misfortune was that the Endowments of his Mind, were not set off with the outward Ornament of a Beard. Upon occasion of which defect he fell into a deep Melancholly. The Devil taking the advantage of this Priest, promised to give him that boon which Nature had deny'd, in case he would comply with his suggestions. The Beardless Saint, tho' he was very desirous of the reward propos'd, yet he would not purchase it at that rate neither. But rejected the previous Bribe with indignation, declaring re-

F

solutely

## 42 A Journey from *Aleppo* to *Jerusalem*.

olutely that he had rather for ever despair of his wish than obtain it upon such terms. And at the same time, taking in hand the downy tuft upon his Chin, to witness the stability of his resolution (for He had it seems Beard enough to swear by) Behold! as a reward for his constancy, he found the hair immediately stretch, with the pluck that he gave it, whereupon finding it in so good a humour, he follow'd the happy Omen; and as young Heirs that have been niggardly bred generally turn Prodigals when they come to their Estates, so he never desisted from pulling his Beard, till he had wiredrawn it down to his Feet. But enough both of the Beard and the Story. At the East end of *Beroot* are to be seen seven or eight beautiful Pillars of Granite each ——— foot long, and three in diameter. And over another Gate, not far distant, we found in a piece of Marble, this following Inscription. ΤΗΣ Τῆς προσιόντος ἀνδρὸς ἐννοίας αἰεὶ σαφὲς ἔλεγχος, ἢ προσηλίας γέινεται διδὼν προσηλίας ὃ παρέχεται ἢ μὴ διδὼν ὅσα γὰρ ἡ μετὰ γέινεται πᾶσι χάρις. ΤΗΣ ΤΟΥ ΠΡΟΣΙΟΝΤΟΣ ΑΝΔΡΟΣ ΕΝΝΟΙΑΣ. Such as these were the Capitals. It was probably at first an Altar-Inscription, relating to the Offertory in the Holy Communion; for it's fence seems to look that way, and 'tis well known that the Comers to the Blessed Sacrament, were call'd by the Ancients, by the peculiar Name of οἱ προσιόντες as *Valesius* proves out of *St. Chrysostom*. *Vales. Not. in Euseb. Eccl. Hist. Lib. 7. Cap. 9.*

On the South side the Town-wall is still entire, but built out of the ruins of the old City, as appears by pieces of Pillars, and Marble, which help to build it. In one piece of Marble Table we saw these remaining Letters of a Latin Inscription.

-----VG. ETIA-----

-----XI CUM-----

-----VS PHOEBUS-----

*All the rest being purposely erased.*

## A Journey from *Aleppo* to *Jerusalem*. 43

A little without this Wall, we saw many Granite Pillars and remnants of Mosaic Floors, and in an heap of rubbish several pieces of polish'd Marble, fragments of Statues, and other poor Relicks of this City's ancient Magnificence. On the Sea side is an old ruin'd Castle, and some remains of a small Mole.

*Friday, Mar. 19.*

Leaving *Beroth*, we came in one third of an hour to a large Plain extending from the Sea to the Mountains. At the beginning of the Plain is a Grove of Pine Trees of *Faccardine's* Plantation. We guess'd it to be more than half a Mile cross, and so pleasant, and inviting was it's shade, that it was not without some regret that we pass'd it by. Continuing in this Plain, we saw at a distance, on our left hand, a small Village called *Suckfoat*. It belongs to the Druses, who possess at this day a long tract of Mountains, as far as from *Castravan* to *Carmel*. Their present Prince is *Achmet*, Grandson to *Faccardine*; an old Man, and one who keeps up the Custom of his Ancestours, of turning day into night: an hereditary practice in his Family, proceeding from a traditional persuasion amongst them, that Princes can never sleep securely but by day, when Men's actions and designs are best observ'd by their Guards, and if need be, most easily prevented; but that in the night it concerns them to be always vigilant, lest the darkness, aided by their sleeping, should give Traitors, both opportunity and encouragement to assault their Persons, and by a Dagger or a Pistol, to make them continue their sleep longer than they intended when they lay down.

Two hours from *Faccardine's* Grove brought us to the fifth Caphar, and another little hour to the River *Damer* or *Tamyras*: the former being it's Modern, the latter it's Ancient Name. It is a River apt to swell much upon sudden Rains, in which case precipitating it's self from the Mountains with great rapidity, it has been fatal to many a Passenger; amongst the rest, one Monsieur *Spon*, Nephew to Dr. *Spon*, coming from *Jerusalem* about four years ago

44 A Journey from *Aleppo* to *Jerusalem*.

in company with some English Gentlemen, was in passing this Stream hurry'd down by it, and perished in the Sea, which lies about a furlong lower than the Passage.

We had the good fortune to find the River in a better temper; it's waters being now asswaged since the late Rains. However the Country Fellows were ready here, according to their Trade, to have assisted us in our Passage over. In order to which they had very officiously stripp'd themselves naked against our coming: and to the end that they might oblige us to make use of their help, for which they will be well paid, they brought us to a place where the Water was deepest, pretending there was no other Passage besides that; which Cheat we saw them actually impose upon some other Travellers, who came not long after us. But we had been advis'd of a place a little higher in the River, where the Stream was broader, and shallower, and there we easily pass'd without their assistance. Just by this place are the ruins of of a Stone-bridge, of which one might guess by the firmness of it's remains, that it might have been still entire, had not these Villains broke it down in order to their making their advantages of Passengers; either conducting them over for a good pay, or else, if they have opportunity, drowning them for their spoils.

On the other side of the River the Mountains approach closer to the Sea, leaving only a narrow rocky way between. From *Damer* in two hours we came to another River, of no inconsiderable figure, but not once mentioned by any Geographer that I know of. It is within one hour of *Sidon*. It's Channel is deep, contains a good Stream, and has a large Stone-bridge over it. Speaking of this River to the Reverend Father *Stephano*, Maronite Patriarch at *Canobine*, he told me it was call'd *Awle*, and had it's Fountain near *Barook*, a Village in *Mount Libanus*.

At this River we were met by several of the French Merchants from *Sidon*: they having a Factory there the most considerable of all theirs in the *Levant*. Being arrived at *Sidon*, we pitch'd our Tents by a Cistern without the

## A Journey from *Aleppo* to *Jerusalem*. 45

the City, but were our selves conducted, by the French Gentlemen to the place of their Habitation, which is a large *Kane*, close by the Sea, where the Consul and all the Nation are quarter'd together. Before the front of this *Kane* is an old Mole running into the Sea with a right Angle, it was of no great capacity at best, but now is render'd perfectly uselefs, having been purposely fill'd up with rubbish, and earth, by *Faccardine*, to prevent the Turkish Gallies from making their unwelcome visits to this place. The Mole being thus destroy'd, all Ships, that take in their Burthen here, are forced to ride at Anchor under the shelter of a small ridge of Rocks, about a Mile distant from the shore on the North side of the City. *Sidon* is stockt well enough with Inhabitants, but is very much shrunk from it's ancient extent, and more from it's splendour. As appears from a great many beautiful Pillars, that lie scatter'd up and down the Gardens without the present Walls. Whatever Antiquities may at any time have been hereabout, they are now all perfectly obscur'd and buried by the Turkish Buildings. Upon the South side of the City on a Hill stands an old Castle said to have been the work of *Lewis* the ninth of *France*, surnamed the *Saint*; and not far from the Castle is an old unfinish'd Palace of *Faccardine's*, serving however the *Bassa* for his Seraglio: neither of them worth mentioning, had the City afforded us any thing else more remakable. Near about *Sidon* begin the precincts of the *Holy-Land*, and of that part of it in particular which was allotted to *Assher*. The borders of which Tribe extended from *Carmel* as far as great *Zidon*, as appears from *Josh.* 19. 26, 28. But the People upon the Sea Coasts were never actually master'd by the *Israelites*: being left by the just judgment of God to be thorns in their sides, for a reason that may be seen *Jud.* 2. 1, 2, 3, &c.

The Person, who is the French Consul at *Sidon*, has also the Title of Consul of *Jerusalem*, and is obliged by his Master, the French King, to make a visit to the Holy City every Easter, under pretence of preserving the Sanctuary

46 A Journey from *Aleppo* to *Jerusalem*.

ctuary there from the violations, and the Fryars who have the custody of it, from the exactions of the Turks. But the Fryars think themselves much safer without this protection. We were desirous to joyn with Monsieur l'*Empereur*, the present Consul, in his this years Pilgrimage, and accordingly had sent him a Letter from *Aleppo* on purpose to bespeak that favour, hoping by his protection to pass more securely from the abuses of the Arabs and Turks, who are no where so insolent, as in *Palestine*, and about *Jerusalem*. We had his promise to stay for us, but the remora's and disappointments we met with in the Road, had put us so backward in our Journey, that fearing to be too late at *Jerusalem* he set out from *Sidon* the day before our arrival there: leaving us however some hopes, that if we made the best of our way, we might come up with him at *Akra*, where he promis'd to expect our coming to the utmost moment.

*Saturday, Mar. 20.*

Being desirous therefore not to lose the convenience of his company, we set out early the next morning from *Sidon*, and Travelling in a very fruitful Plain, came, in half an hour to a place where we found a large Pillar of Granite, lying cross the high way, and sunk a good part under ground. Observing some letters upon it, we took the pains to dig away the Earth, by which means we recover'd this fragment of an Inscription.

IMPERATORES,  
CAESARES,  
L SEPTIMUS SE-  
VERUS, PIUS PER-  
TINAX, AUG: ARA-  
BICUS ADIABENICUS,  
PARTHICUS, MAXI-  
MUS, TRIBUNICIA  
POTES: VI. IMP: XI. COS □  
PRO ♂ COS ♂ P ♂ P  
ET M ♂ AUREL: ANTONI-  
NUS AUG: FILIUS ♂ EJUS  
----- ET ----- ARIA  
----- EN ----- DIVM ♂ RV  
FVM -----  
----- IC PR: PRAET  
----- PROVINC ♂ SYRIAE  
[ET PHAE] NIC RENOVAVERVNT  
♂ □ ♂

Some Gentlemen of our Nation, in their Journey to *Jerusalem*, this last Easter, *An.* 1699. found another Pillar, at about midway, between that we saw and *Sidon*, of the same make and use: from which they took the forefaid In-  
scription, more perfectly. As far as *filius ejus* there is no variation, and after that it goes on thus

VIAS ET MILLIARIA  
FR-----O ♂ VENIDIVM RV  
FVM ♂ LEG ♂ AUGG ♂  
L----- PR ♂ PRAESIDEM  
PROVINC ♂ SYRIAEPHOE  
NIC ♂ RENOVAVERVNT  
♂ I ♂

By which we may observe the exactness of the Romans in measuring out their Roads, and marking down upon every Pillar the number of Miles as I. II. III. &c.

48 A Journey from *Aleppo* to *Jerusalem*.

A little beyond this Pillar, we pass'd in sight of *Korie*, a large Village on the side of the Mountains, and in two hours and a half more came to *Sarphan*, suppos'd to be the Ancient *Sarephath*, or *Sarepta*, so famous for the residence, and Miracles of the Prophet *Elijah*. The place shewn us for this City consisted of only a few Houses, on the tops of the Mountains, within about half a Mile of the Sea. But it is more probable the principal part of the City stood below, in the space between the Hills and the Sea: there being ruins still to be seen in that place of a considerable extent. From hence in three hours we arriv'd at *Casimeer*, a River large and deep, running down to the Sea thro' a Plain, in which it creeps along with various mæanders, and turnings. It had once a good Stone bridge laid over it of four Arches: but of that nothing remains at present, except the supporters: between which there are laid beams, and boards to supply the room of the Arches and to make a Passage over. But so careless and loose is the Fabrick, that it looks like a trap rather than a Bridge. We had one Horse dropt thro', notwithstanding our utmost care to prevent such misfortunes. But 'twas our good luck to recover him again safe a shore.

This River is assign'd by our Modern Geographers for the old *Eleutherus*, but how erroneously has been aforementioned. *Strabo* mentions a certain River falling into the Sea near *Tyre*, on this side (*περὶ Τύρου Ποταμὸς ἐξίστησι*. p. 521.) which can be no other than this; but he omits to acquaint us with it's Name. Within a Bow shot of the River *Casimeer* is a *Kane* of the same Name, from which keeping near the Sea side, you arrive in an hour at *Tyre*.

This City, standing in the Sea upon a Peninsula, promises at a distance something very magnificent. But when you come to it you find no similitude of that Glory, for which it was so renown'd in ancient times, and which the Prophet *Ezekiel* describes, *Chap.* 26, 27, 28. On the North side it has an old Turkish ungarrison'd Castle; besides which you see nothing here, but a mere *Babel*, of broken Walls, Pillars, Vaults, &c. there being not so much

## A Journey from Aleppo to Jerusalem. 49

as one entire House left. It's present Inhabitants are only a few poor wretches, harbouring themselves in the Vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence, as a visible argument, how God has fulfill'd his Word concerning *Tyre*, viz. *That it should be as the top of a rock, a place for fishers to dry their nets on, Ezek. 26. 14.*

In the midst of the ruins, there stands up one pile higher than the rest, which is the East end of a great Church, probably of the Cathedral of *Tyre*: And why not the very same that was erected by it's Bishop *Paulinus*, and honour'd with that famous Consecration Sermon of *Eusebius*, recorded by himself in his *Eccl. Hist. Lib. 10. Cap. 4.* this having been an Archiepiscopal See in the Christian times.

I cannot, in this place, omit an observation, made by most of our Company in this Journey, viz. That in all the ruins of Churches which we saw, tho' their other parts were totally demolish'd, yet the East end we always found standing, and tolerably entire. Whether the Christians when over run by Infidels, redeem'd their Altars from ruin with Money; or whether, even the Barbarians, when they demolished the other parts of the Churches, might voluntarily spare these, out of an awe and veneration; or whether they have stood thus long, by virtue of some peculiar firmness in the nature of their Fabrick; or whether some occult Providence has preserv'd them, as so many standing Monuments of Christianity in these unbelieving Regions, and presages of it's future restauration, I will not determine. This only I will say, that we found it in fact, so as I describ'd, in all the ruin'd Churches that came in our way, being perhaps not fewer than one hundred: nor do I remember ever to have seen one instance of the contrary. This might justly seem a trifling observation, were it founded upon a few examples only. But it being a thing so often, and indeed universally observ'd by us, throughout our whole Journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this Animadversion.

G

But

50 A Journey from *Aleppo* to *Jerusalem*.

But to return from this digression, there being an old Stair-case in this ruin last mention'd, I got up to the top of it: from whence I had an entire prospect of the Island part of *Tyre*, of the Isthmus, and of the adjacent shore. I thought I could from this Elevation discern the Isthmus to be a Soil of a different Nature from the other two: it lying lower than either, and being cover'd all over with sand which the Sea casts upon it, as the tokens of it's natural right to a Passage there, from which it was by *Alexander* the Great injuriously excluded. The Island of *Tyre* in it's natural state seems to have been of a circular figure, containing not more than forty Acres of Ground. It discovers still the foundations of a Wall, which anciently encompass'd it round, at the utmost margin of the Land. It makes with the Isthmus two large Bays, one on it's North side, and the other on it's South. These Bays are, in part, defended from the Ocean, each by a long ridge, resembling a Mole: stretching directly out, on both sides, from the head of the Island; but these ridges whether they were Walls or Rocks, whether the work of Art or Nature, I was too far distant to discern.

Coming out of these ruins, we saw the foundation of a very strong Wall, running cross the Neck of Land, and serving as a barrier, to secure the City on this side. From this place, we were one third of an hour, in passing the sandy Isthmus, before we came to the ground, which we apprehended to be the natural shore. From hence passing over part of a very fertile Plain, which extends it self to a vast compass before *Tyre*, we arrived in three quarters of an hour at *Roselayn*. Our whole Stage from *Sidon* hither was about eight hours.

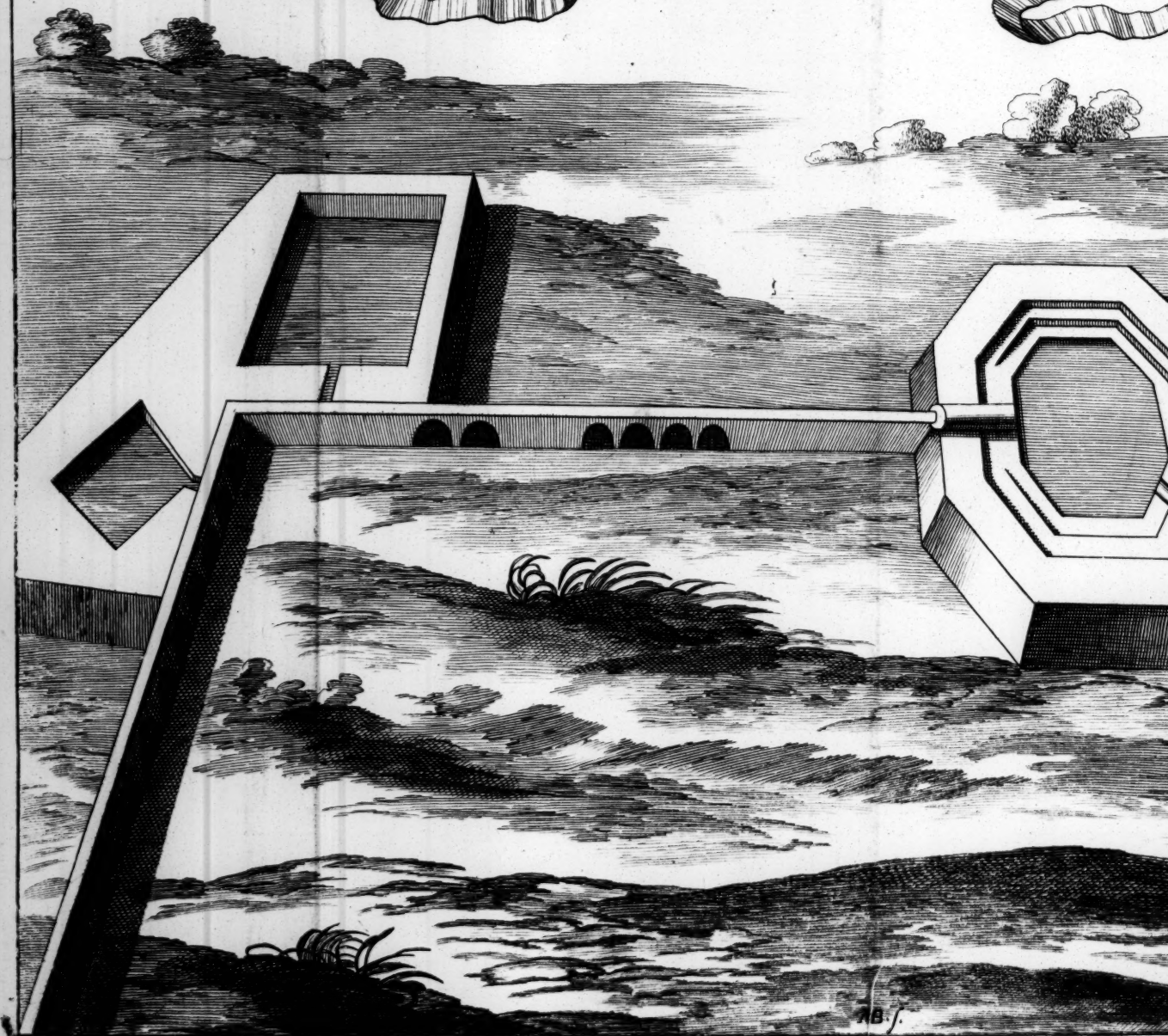
*Sunday, Mar. 21.*

*Roselayn* is a place where are the Cisterns called *Solomon's*, supposed, according to the common tradition hereabouts, to have been made by that great King, as a part of his recompence to King *Hiram*, for the supplies of materials, sent by him toward the building of the Temple.

old  
top  
and  
ore.  
nus  
it  
with  
na-  
Ak-  
l of  
alar  
nd.  
nci-  
the  
one  
rese  
ong  
oth  
he-  
of  
  
of  
and  
om  
the  
we  
ing  
to  
tern  
don

ob-  
ere-  
c of  
ate-  
ole.  
ney

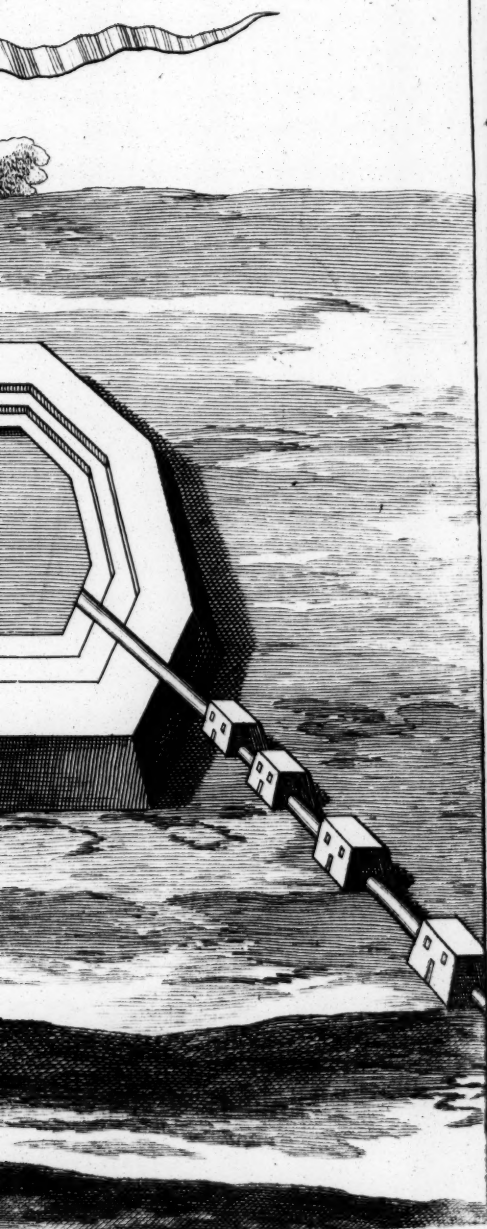
*Solomon's Cisterns* *Pag. 54.*



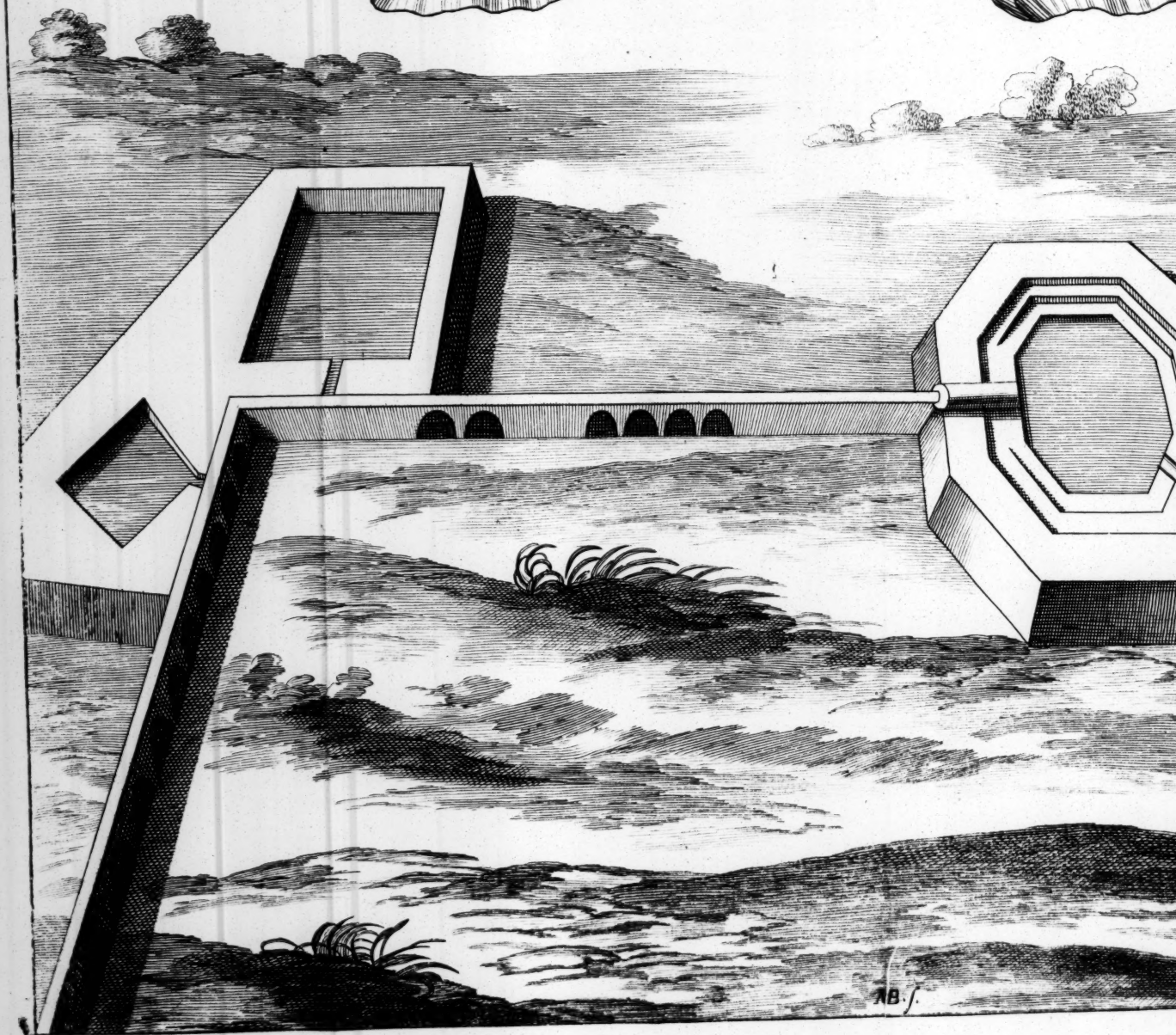
They are doubtless very ancient, but yet of a much later date, than what this tradition ascribes to them. That they could not be built till since *Alexander's* time, may be conjectur'd from this, amongst other arguments; because the Aqueduct, which conveys the Water from hence to *Tyre*, is carried over the Neck of Land, by which *Alexander* in his famous Siege of this place joyn'd the City to the Continent. And as the Cisterns cannot well be imagin'd to be ancients than the Aqueduct, so one may be sure the Aqueduct cannot be older than the ground it stands upon. Of these Cisterns there are three entire at this day, one about a furlong and a half distant from the Sea, the other two a little farther up.

The former is of an Octogonal figure twenty two yards in diameter. It is elevated above the ground nine yards on the South side, and six on the North; and within is said to be of an unfathomable deepness, but ten yards of line confuted that opinion. It's Wall is of no better a material than Gravel, and small Pebles, but consolidated with so strong, and tenacious a cement, that it seems to be all one entire vessel of Rock. Upon the brink of it you have a walk round, eight foot broad. From which descending, by one step on the South side and by two on the North, you have another walk twenty one foot broad. All this Structure, tho' so broad at top, is yet made hollow: so that the Water comes in underneath the walks: insomuch that I could not with a long rod, reach the extremity of the cavity. The whole Vessel contains a vast Body of excellent Water; and is so well supply'd from it's Fountain, that tho' there issues from it a stream like a Brook, driving four Mills between this place, and the Sea, yet it is always brim full. On the East side of this Cistern was the ancient outlet of the Water, by an Aqueduct raised about six yards from the ground, and containing a Channel one yard wide. But this is now stopp'd up, and dry. The Turks having broke an outlet on the other side, deriving thence a stream for grinding their Corn.

The Aqueduct (now dry) is carried Eastward about one



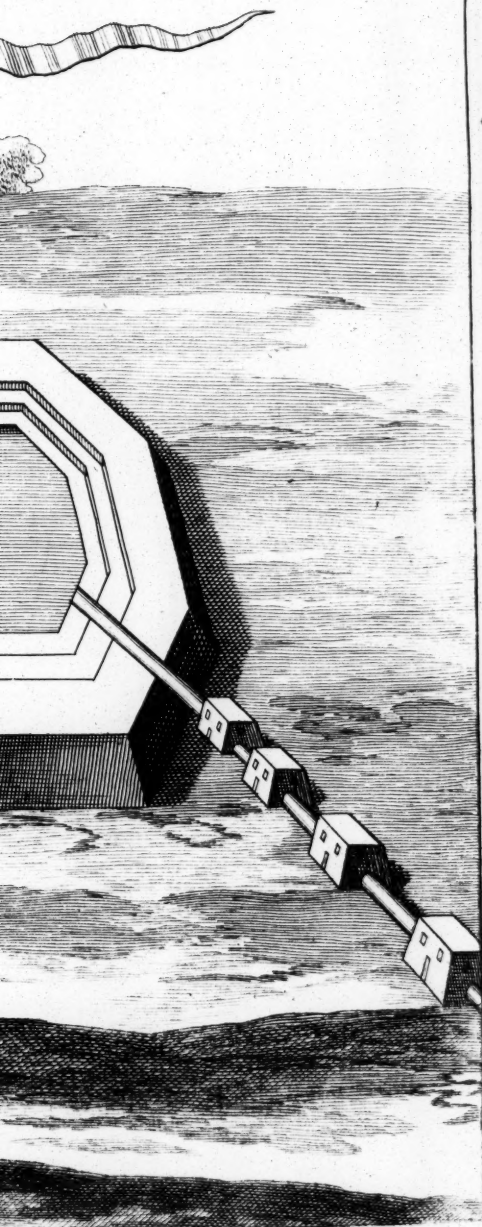
*Solomon's Cisterns* *Pag. 51.*



They are doubtless very ancient, but yet of a much later date, than what this tradition ascribes to them. That they could not be built till since *Alexander's* time, may be conjectur'd from this, amongst other arguments; because the Aqueduct, which conveys the Water from hence to *Tyre*, is carried over the Neck of Land, by which *Alexander* in his famous Siege of this place joyn'd the City to the Continent. And as the Cisterns cannot well be imagin'd to be ancients than the Aqueduct, so one may be sure the Aqueduct cannot be older than the ground it stands upon. Of these Cisterns there are three entire at this day, one about a furlong and a half distant from the Sea, the other two a little farther up.

The former is of an Octogonal figure twenty two yards in diameter. It is elevated above the ground nine yards on the South side, and six on the North; and within is said to be of an unfathomable deepness, but ten yards of line confuted that opinion. It's Wall is of no better a material than Gravel, and small Pebles, but consolidated with so strong, and tenacious a cement, that it seems to be all one entire vessel of Rock. Upon the brink of it you have a walk round, eight foot broad. From which descending, by one step on the South side and by two on the North, you have another walk twenty one foot broad. All this Structure, tho' so broad at top, is yet made hollow: so that the Water comes in underneath the walks: insomuch that I could not with a long rod, reach the extremity of the cavity. The whole Vessel contains a vast Body of excellent Water; and is so well supply'd from it's Fountain, that tho' there issues from it a stream like a Brook, driving four Mills between this place, and the Sea, yet it is always brim full. On the East side of this Cistern was the ancient outlet of the Water, by an Aqueduct raised about six yards from the ground, and containing a Channel one yard wide. But this is now stopp'd up, and dry. The Turks having broke an outlet on the other side, deriving thence a stream for grinding their Corn.

The Aqueduct (now dry) is carried Eastward about one



52 A Journey from *Aleppo* to *Jerusalem*.

hundred and twenty paces, and then approaches the two other Cisterns of which one is twelve the other twenty yards square. These have each a little Channel, by which they anciently render'd their Waters into the Aqueduct; and so the united streams of all the three Cisterns were carried together to *Tyre*. You may trace out the Aqueduct all along by the remaining fragments of it. It goes about one hour Northward, and then turning to the West, at a small Mount where anciently stood a Fort, but now a Mosque, it proceeds over the Isthmus, into the City. As we pass'd by the Aqueduct, we observ'd in several places on it's sides, and under it's Arches, rugged heaps of matter, resembling Rocks. These were produced by the leakage of the Water, which petrify'd as it distill'd from above, and by the continual adherence of new matter, were grown to a large bulk. That which was most remarkable in them, was the frame, and configuration of their parts. They were compos'd of innumerable tubes of Stone, of different sizes, cleaving to one another like icicles. Each tube had a small cavity in it's Center, from which it's parts were projected in form of rays, to the circumference, after the manner of the Stones vulgarly call'd Thunder-stones.

The Fountain of these Waters, is as unknown as the Contriver of them. It is certain from their rising so high, they must be brought from some part of the Mountains, which are about a league distant; and 'tis as certain that the work was well done at first, seeing it performs it's office so well, at so great a distance of time.

Leaving this pleasant Quarter, we came in an hour and half to the white Promontory; so called from the aspect it yields toward the Sea. Over this you pass by a way of about two yards broad, cut along it's side; from which, the prospect down is very dreadful, by reason of the extream depth and steepness of the Mountain, and the raging of the waves at bottom. This way is about one third of an hour over, and is said to have been the work of *Alexander* the Great. About one third of an hour farther, you pass by an heap of rubbish close by the Sea side, be-

## A Journey from *Aleppo* to *Jerusalem*. 53

being the ruins of the Castle *Scandalium*; taking it's Name from it's Founder, the same *Alexander*, whom the Turks call *Scander*. The ruin is one hundred and twenty paces square, having a dry ditch encompassing it, and from under it, on the side next the Sea, there issues out a Fountain of very fair Water. In an hour from hence you come to the sixth Caphar, called *Nachera*. And in another hour to the Plain of *Acra*, over a very deep and rugged Mountain, supposed to be part of *Mount Saron*. All the way from the white Promontory to this Plain is exceeding rocky; but here the pleasantness of the Road makes you amends for the former labour.

The Plain of *Acra* extends it self in length from *Mount Saron* as far as *Carmel*, which is at least six good hours; and in breadth, between the Sea and the Mountains, it is in most places two hours over. It enjoys good streams of Water at convenient distances, and every thing else, that might render it both pleasant, and fruitful. But this delicious Plain is now almost desolate, being suffer'd, for want of culture, to run up to rank weeds, which were, at the time when we pass'd it, as high as our Horse's backs.

Having Travelled about one hour in the Plain of *Acra*, we pass'd by an old Town call'd *Zib*: situate on an ascent close by the Sea side. This may probably be the old *Achzib*, mention'd *Josh. 19. 29.* and *Jud. 1. 31.* called afterwards *Ecdippa*: for *St. Jerome* places *Achzib* nine Miles distant from *Ptolemais* towards *Tyre*, to which account we found the situation of *Zib* exactly agreeing. This is one of the places, out of which the *Ashurites* could not expel the *Canaanitish* Natives. Two hours farther we came to a Fountain of very good Water, call'd by the French Merchants at *Acra* the Fountain of the Blessed Virgin. In one hour more, we arriv'd at *Acra*. Our whole Stage from *Roselayn* hither was about eight hours and a half.

*Acra* had anciently the Name of *Accho*, and is another of the places, out of which the Children of *Israel* could not drive the primitive Inhabitants, *Judg. 1. 31.* Being in after times enlarged by *Ptolemy* the first, it was called by him

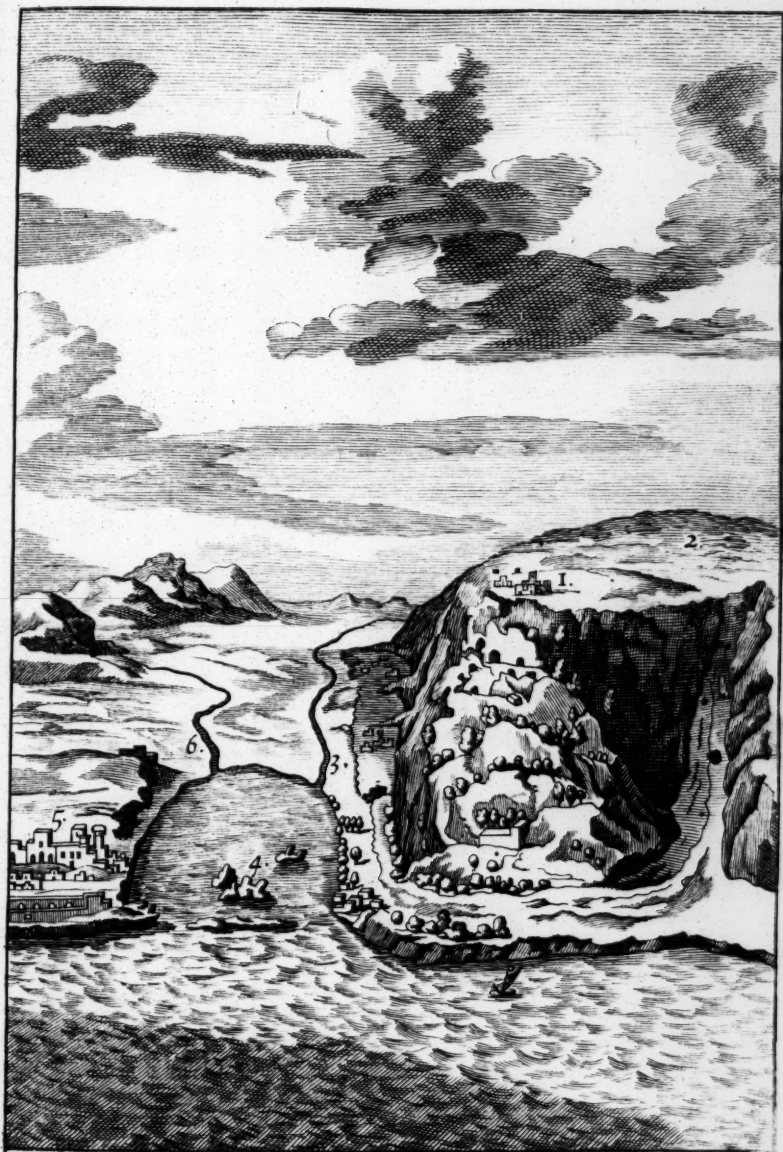
54 A Journey from *Aleppo* to *Jerusalem*.

him from his own Name *Ptolemais*. But now since it hath been in the possession of the Turks, it has (according to the example of many other Cities in Turkey) cast off it's Greek, and \* recover'd some semblance of it's old Hebrew Name again: being called *Acca*, or *Acra*.

This City was for a long time the Theatre of Contention between the Christians and Infidels: till at last, after having divers times changed it's Masters, it was by a long Siege finally taken by the Turks, and ruin'd by them in such a manner, as if they had thought, they could never take a full revenge upon it for the blood it had cost them, or sufficiently prevent such slaughters for the future. As to it's situation it enjoys all possible advantages both of Sea and Land. On it's North and East sides it is compass'd with a spacious fertile Plain: on the West it is washed by the Mediterranean Sea, and on the South by a large Bay, extending from the City as far as *Mount Carmel*.

But notwithstanding all these advantages, it has never been able to recover it self, since it's last fatal overthrow. For besides a large *Kane* in which the French Factors have taken up their Quarters, and a Mosque, and a few poor Cottages you see nothing here but a vast and spacious ruin. It is such a ruin however as sufficiently demonstrates the strength of the place in former times. It appears to have been encompass'd on the Land side by a double Wall defended with Towers at small distances. And without the Walls are Ditches, Ramparts, and a kind of Bastions faced with hewn Stone. In the Fields without these works, we saw scatter'd up and down upon the ground several large balls of Stone, of at least thirteen or fourteen inches diameter which were part of the Ammunition used in Battering the City, Guns being then unknown. Within the Walls there still appear several ruins which seem to distinguish themselves from the general heaps, by some marks of a greater strength, and magnificence. As first, those of the

\* *Ammian. Marcell.* says the Greek and Roman Names of places never took amongst the Natives of this Country: which is the reason that most places retain their first Oriental Names at this day, *Lib. 14. Hist. non longe ab initio.*



Mount Carmel

Pag. 54.

1. The great monastery of the Carmelites. 2. Where Elias sacrificed. 3. The river Kishon. 4. The haven of S. John d'Acre. 5. The town of S. John d'Acre. 6. The river Belus.

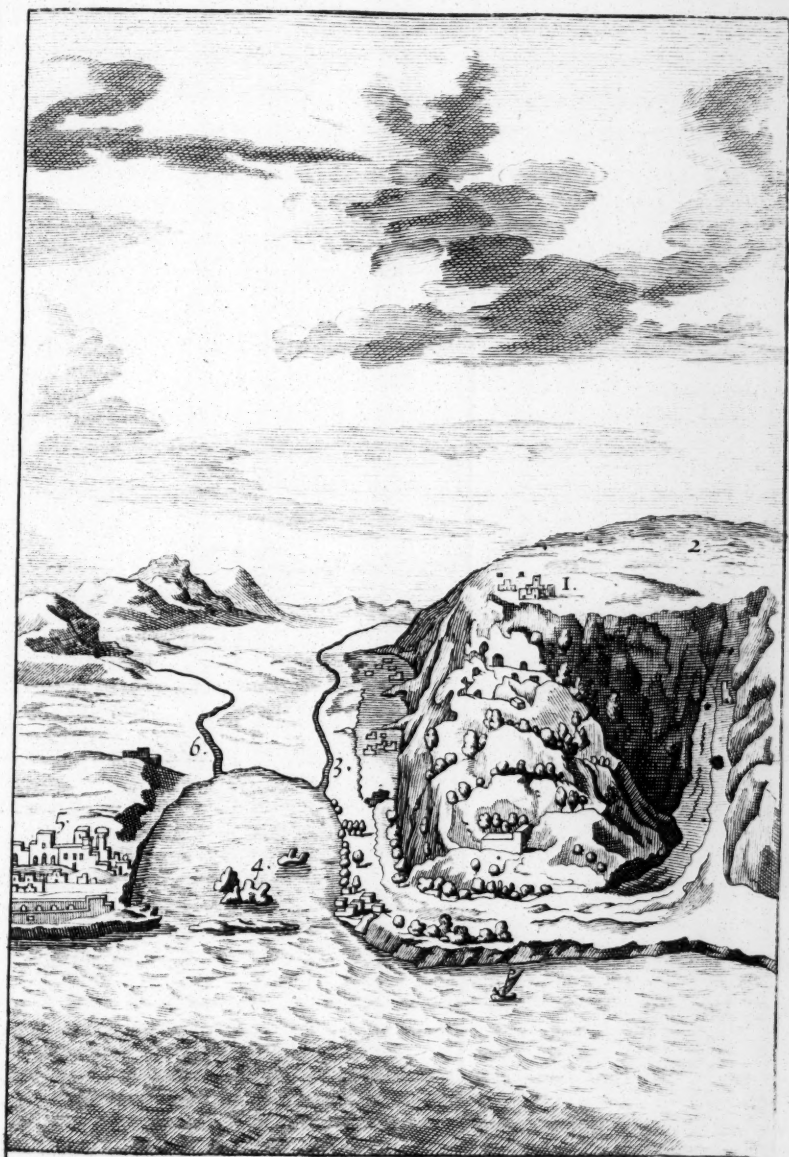
54 A Journey from *Aleppo* to *Jerusalem*.

him from his own Name *Ptolemais*. But now since it hath been in the possession of the Turks, it has (according to the example of many other Cities in Turkey) cast off it's Greek, and \* recover'd some semblance of it's old Hebrew Name again: being called *Acca*, or *Acra*.

This City was for a long time the Theatre of Contention between the Christians and Infidels: till at last, after having divers times changed it's Masters, it was by a long Siege finally taken by the Turks, and ruin'd by them in such a manner, as if they had thought, they could never take a full revenge upon it for the blood it had cost them, or sufficiently prevent such slaughters for the future. As to it's situation it enjoys all possible advantages both of Sea and Land. On it's North and East sides it is compass'd with a spacious fertile Plain: on the West it is washed by the Mediterranean Sea, and on the South by a large Bay, extending from the City as far as *Mount Carmel*.

But notwithstanding all these advantages, it has never been able to recover it self, since it's last fatal overthrow. For besides a large *Kane* in which the French Factors have taken up their Quarters, and a Mosque, and a few poor Cottages you see nothing here but a vast and spacious ruin. It is such a ruin however as sufficiently demonstrates the strength of the place in former times. It appears to have been encompass'd on the Land side by a double Wall defended with Towers at small distances. And without the Walls are Ditches, Ramparts, and a kind of Bastions faced with hewn Stone. In the Fields without these works, we saw scatter'd up and down upon the ground several large balls of Stone, of at least thirteen or fourteen inches diameter which were part of the Ammunition used in Battering the City, Guns being then unknown. Within the Walls there still appear several ruins which seem to distinguish themselves from the general heaps, by some marks of a greater strength, and magnificence. As first, those of the

\* *Ammian. Marcell.* says the Greek and Roman Names of places never took amongst the Natives of this Country: which is the reason that most places retain their first Oriental Names at this day, *Lib. 14. Hist. non longe ab initio.*



Mount Carmel

Pag. 54.

1. The great monastery of the Carmelites. 2. Where Elias sacrificed. 3. The river Kishon. 4. The haven of S. John d'Acra. The town of S. John d'Acra. 6. The river Belus.

Cat  
not  
the  
rela  
Kn  
cier  
the  
der.  
larg  
Fou  
ing  
The  
riou  
whi  
ing  
to f  
depl  
secu  
floc  
face  
And  
atel  
of h  
hero  
begg  
No  
as m  
Beh  
dier  
thof  
cles,  
them  
rity  
But  
laces  
half  
of f  
had

## A Journey from *Aleppo* to *Jerusalem*. 55

Cathedral Church dedicated to St. *Andrew*, which stands not far from the Sea side, more high and conspicuous than the other ruins. Secondly, the Church of St. *John* the tutelary Saint of this City. Thirdly, the Convent of the Knights Hospitallers, a place whose remaining Walls sufficiently testify it's ancient strength. And not far from the Convent, the Palace of the Grand Master of that Order. The magnificence of which may be guess'd from a large Stair-case, and part of a Church still remaining in it. Fourthly, some remains of a large Church formerly belonging to a Nunnery, of which they tell this memorable story. The Turks having press'd this City with a long and furious Siege, at last enter'd it by Storm, *May* 19. 1291. In which great extremity, the Abbess of this Nunnery, fearing lest she, and those under her care, might be forced to submit to such Bestialities, as are usual in cases of that deplorable Nature, us'd this cruel but generous means for securing both her self, and them: she summon'd all her flock together, and exhorted them to cut and mangle their faces, as the only way to preserve their Virgin purity. And to shew how much she was in earnest, she immediately began before them all, to make her self an Example of her own Counsel. The Nuns were so animated by this heroical resolution, and pattern of the Abbess, that they began instantly to follow her Example, cutting off their Noses, and disfiguring their faces, with such terrible gashes, as might excite horror rather than lustful desires in the Beholders. The consequence of which was, that the Soldiers breaking into the Nunnery, and seeing instead of those beautiful Ladies they expected, such tragical spectacles, took a revenge for their disappointed lusts by putting them all to the Sword. Thus restoring them, as in Charity we may suppose, to a new, and inviolable beauty. But to go on, many other ruins here are of Churches, Palaces, Monasteries, Forts, &c. extending for more than half a Mile in length: in all which you may discern marks of so much strength, as if every Building in the City, had been contriv'd for War, and Defence.

But

56 A Journey from *Aleppo* to *Jerusalem*.

But that which pleased us most at *Acra*, was to find the French Consul Monsieur *l'Empereur* there: who had been so generous as to make a halt of two days, in expectation of our arrival. But he had staid to the utmost extent of his time, and therefore resolv'd to set forward again, the next Morning. Our greatest difficulty was to determine which Road to take, whether that upon the Coast by *Casarea* and *Joppa*; or that by *Nazareth*; or a middle way between both the other, over the Plain of *Esdraelon*.

The cause of this uncertainty was, the embroylements and factions that were then amongst the Arabs: which made us desirous to keep as far as possible out of their way. 'Tis the policy of the Turks always to sow divisions amongst these wild People, by setting up several heads over their Tribes, often deposing the old, and placing new ones in their stead. By which Art they create contrary Interests, and Parties amongst them, preventing them from ever uniting under any one Prince, which if they should have the fence to do, (being so numerous and almost the sole Inhabitants thereabouts (they might shake off the Turkish yolk, and make themselves supream Lords of the Country.

But however useful these discords may be to the Turks in this respect, yet a Stranger is sure to suffer by them: being made a prey to each Party, according, as he happens to come in their way: avoiding which abuses, we resolv'd to take the middle way, as the most secure at this time.

*Monday, Mar. 22.*

According to which purpose, we set out early the next Morning from *Acra*, having with us a band of Turkish Souldiers for our securer Convoy. Our Road lay for about half an hour along by the side of the Bay of *Acra*; and then, arriving at the bottom of the Bay, we turn'd Southward. Here we pass'd a small River which we took to be *Belus*, famous for it's Sand, which is said to be an excellent

cellent material for making Glass, as also to have minister'd the first occasion and hint of that invention.

Here we began to decline from the Sea Coast, upon which we had Travelled so many days before, and to draw off more Easterly, crossing obliquely over the Plain, and in two good hours we arriv'd at it's farther side, where it is bounded by *Mount Carmel*. Here you find a narrow Valley letting you out of the Plain of *Acra* into that of *Esdraelon*. Hereabouts is the end of the Tribe of *Asher*, and the beginning of that of *Zabulon*, the borders of these two Tribes being thus described, *Josh. 19. 26*.

Passing thro' the narrow Valley which makes a communication between the two Plains, we arriv'd in two hours at that Ancient River, the River *Kishon*, which cuts his way down the middle of the Plain of *Esdraelon*, and then continuing his Course close by the side of *Mount Carmel*, falls into the Sea, at a place called *Caypba*. In the condition we saw it, it's Waters were low, and inconsiderable: but in passing along the side of the Plain, we discern'd the tracks of many lesser Torrents, falling down into it from the Mountains: which must needs make it swell exceedingly upon suddain Rains, as doubtless it actually did at the destruction of *Sisera's* Host; *Judg. 5. 21*. In three hours and a half from *Kishon* we came to a small Brook, near which was an old Village and a good Kane called *Legune*: Not far from which we took up our Quarters this Night. From this place we had a large prospect of the Plain of *Esdraelon*, which is of a vast extent, and very fertile, but uncultivated: only serving the Arabs for pasturage. At about six or seven hours distance Eastward stood within view *Nazareth*, and the two Mounts *Tabor* and *Hermon*. We were sufficiently instructed by experience, what the holy *Psalmist* means by the Dew of *Hermon*, our Tents being as wet with it, as if it had rain'd all Night. At about a Miles distance from us was encamp'd *Chibly*, Emir of the Arabs, with his People and Cattle; and below upon the Brook *Kishon*, lay encamped another Clan of the Arabs being the adverse Party to *Chibly*. We had much the less

58 A Journey from *Aleppo* to *Jerusalem*.

satisfaction in this place, for being seated in the midst, between two such bad Neighbours. Our Stage this day was in all eight hours; our course South East by South, or thereabout.

*Tuesday, Mar. 23.*

Leaving this Lodging we arriv'd in one third of an hour at the *Emir's* Tents, who came out in Person to take his Duties of us. We paid him \* two Caphars, viz. one of *Lagune*, and another of *Jeneen*, and besides the Caphars, whatever else he was pleas'd to demand. He eas'd us in a very courteous manner of some of our Coats which now (the heat both of the Climate and Season encreasing upon us) began to grow not only superfluous but burdensom.

Getting quit of *Chibly* we turn'd out of the Plain of *Esdraelon*, and enter'd into the Precincts of the half Tribe of *Manasses*. From hence our Road lay for about four hours thro' narrow Valleys, pleasantly wooded on both sides. After which, crossing another small fruitful Plain, we came in half an hour to *Caphar Arab*, where we Lodged. Our whole Stage exceeded not five hours; our Course being near as the day before.

*Wednesday, Mar. 24.*

Having paid our Caphar we set out very early the next Morning, and leaving first *Arab*, and then *Rama* (two Mountain Villages) on the right hand, we arrived in one hour at a fair Fountain call'd *Selee*; taking it's Name from an adjacent Village. In one hour more we came to *Sebasta*. Here you leave the borders of the half Tribe of *Manasses*, and enter into those of the Tribe of *Ephraim*.

*Sebasta* is the Ancient *Samaria*, the Imperial City of the ten Tribes after their revolt from the House of *David*. It lost it's former Name in the time of *Herod* the great, who rais'd it from a ruin'd to a most Magnificent state, and called it, in honour of *Augustus Cæsar*, *Sebasta*. It is sit

\* For both Caphars, eight per Frank, and three per Servant.

## A Journey from *Aleppo* to *Jerusalem*. 59

uate upon a long Mount of an oval figure, having first a fruitful Valley, and then a ring of Hills running round about it. This great City is now wholly converted into Gardens; and all the tokens that remain, to testify that there has ever been such a place, are only, on the North side, a large square Piazza, encompass'd with Pillars, and on the East some poor remains of a great Church, said to have been built by the Empress *Helena*, over the place where *St. John Baptist* was both imprison'd and beheaded. In the Body of the Church you go down a Stair-case, into the very Dungeon, where that holy Blood was shed. The Turks (of whom here are a few poor Families) hold this Prison in great Veneration, and over it have erected a small Mosque; but for a little piece of Money they suffer you to go in and satisfy your curiosity at pleasure.

Leaving *Sebastia* we pass'd in half an hour by *Sherack*, and in another half hour by *Barseba*, two Villages on the right hand; and then entring into a narrow Valley, lying East, and West, and water'd with a fine Rivulet, we arrived in one hour at *Naplosa*.

*Naplosa* is the Ancient *Sychem*, or *Sychar*, as it is term'd in the New Testament. It stands in a narrow Valley between *Mount Gerizim* on the South, and *Ebal* on the North, being built at the foot of the former, for so the situation, both of the City and Mountains is laid down by *Josephus*, *Antiq. Jud. Lib. 5. Cap. 9.* *Gerizim* (says he) hangeth over *Sychem*, and *Lib. 4. Cap. ult.* *Moses* commanded to erect an Altar toward the East, not far from *Sychem*, between *Mount Gerizim* on the right hand, (that is to one looking Eastward on the South) and *Hebal* on the left (that is on the North) which so plainly assigns the position of these two Mountains, that it may be wonder'd, how Geographers should come to differ so much about it; or for what reason *Adrichomius* should place them both on the same side of the Valley of *Sychem*. From *Mount Gerizim* it was that God commanded the Blessings to be pronounced upon the Children of *Israel*, and from *Mount Ebal* the Curses, *Deut. 11. 29.* Upon the former, the

60 A Journey from Aleppo to Jerusalem.

Samaritans, whose chief residence is here at *Sychem*, have a small Temple or place of Worship; to which they are still wont to repair, at certain seasons, for performance of the Rites of their Religion. What these Rites are I could not certainly learn: but that their Religion consists in the adoration of a Calf, as the Jews give out, seems to have more of spite than of truth in it.

Upon one of these Mountains also it was that God commanded the Children of *Israel* to set up great Stones, plaster'd over and inscribed with the Body of their Law; and to erect an Altar and to offer Sacrifices, feasting, and rejoicing before the Lord, *Deut.* 27. 4. but now whether *Gerizim* or *Ebal* was the place appointed for this Solemnity, there is some cause to doubt. The Hebrew Pentateuch, and ours from it, assigns *Mount Ebal* for this use, but the Samaritan asserts it to *Gerizim*.

Our Company halting a little while at *Naplosa*, I had an opportunity to go and visit the chief Priest of the Samaritans, in order to discourse with him, about this and some other difficulties occurring in the Pentateuch: which were recommended to me to be enquir'd about by the Learned Monsieur *Job Ludolphus*, Author of the *Æthiopick History*, when I visited him at *Frankford*, in my passage thro' *Germany*.

As for the difference between the Hebrew, and Samaritan Copy, *Deut.* 27. 4. before cited; the Priest pretended the Jews had maliciously alter'd their Text, out of *odium* to the Samaritans; putting, for *Gerizim*, *Ebal*, upon no other account, but only because the Samaritans Worshiped in the former Mountain, which they would have, for that reason, not to be the true place, appointed by God for his Worship, and Sacrifice. To confirm this he pleaded that *Ebal* was the Mountain of Cursing, *Deut.* 11. 29. and in it's own nature an unpleasant place: but on the contrary *Gerizim* was the Mountain of Blessing by God's own appointment, and also in it's self fertile and delightful; from whence he inferr'd a probability that this latter must have been the true Mountain, appointed for those  
reli-

religious festivals, *Deut.* 27. 4. and not (as the Jews have corruptly written it) *Hebal*. We observ'd it to be in some measure true that which he pleaded concerning the nature of both Mountains; for tho' neither of the Mountains, has much to boast of as to their pleasantness, yet as one passes between them, *Gerizim* seems to discover a somewhat more verdant fruitful aspect than *Ebal*. The reason of which may be, because fronting towards the North, it is shelter'd from the heat of the Sun by it's own shade: whereas *Ebal* looking Southward and receiving the Sun that comes directly upon it, must by consequence be render'd more scorched and unfruitful. The Samaritan Priest could not say that any of those great Stones, which God directed *Joshua* to set up, were now to be seen in *Mount Gerizim*: which, were they now extant, would determine the question clearly on his side.

I enquir'd of him next what sort of Animal he thought those *Selavae* might be, which the Children of *Israel* were so long fed with in the Wilderness, *Numb.* 11. He answer'd, they were a sort of Fowls; and by the description, which he gave of them, I perceiv'd he meant the same kind with our Quails. I asked him what he thought of *Locusts*, and whether the History might not be better accounted for, supposing them to be the winged Creatures that fell so thick about the Camp of *Israel*? but by his answer it appear'd, he had never heard of any such Hypothesis. Then I demanded of him what sort of Plant or Fruit the *Dudaim* or (as we Translate it) *Mandrakes* were, which *Leah* gave to *Rachel*, for the purchase of her Husband's embraces? he said they were Plants of a large leaf, bearing a certain sort of Fruit, in shape resembling an Apple, growing ripe in Harvest, but of an ill flavour, and not wholesome. But the virtue of them was to help Conception, being laid under the Genial Bed. That the Women were often wont so to apply it, at this day, out of an opinion of it's prolifick virtue. Of these Plants I saw several afterwards in the way to *Jerusalem*, and if they were so common in *Mesopotamia*, as we saw them hereabout, one must

62 A Journey from *Aleppo* to *Jerusalem*.

must either conclude that these could not be the true Mandrakes (*Dudaim*) or else it would puzzle a good Critick to give a reason, why *Rachel* should purchase such vulgar things at so belov'd and contested a price.

This Priest shew'd me a Copy of the Samaritan Pentateuch, but would not be perswaded to part with it upon any consideration. He had likewise the first Vol. of the English Polyglot, which he seem'd to esteem equally with his own Manuscript.

*Naplosa* is at present, in a very mean condition, in comparison of what it is represented to have been anciently. It consists chiefly of two Streets lying parallel, under *Mount Gerizim*, but it is full of People, and the Seat of a *Bassa*.

Having paid our Caphar here, we set forward again in the Evening, and proceeding in the same narrow Valley, between *Gerizim* and *Ebal* (not above a furlong broad) we saw on our right hand just without the City, a small Mosque, said to have been built over the Sepulcher, purchased by *Jacob* of *Emmor* the Father of *Shechem*, *Gen.* 33. 19. It goes by the Name of *Joseph's* Sepulcher, his Bones having been here interr'd after their Transportation out of *Egypt*, *Josh.* 24. 32.

At about one third of an hour from *Naplosa*, we came to *Jacobs Well*, famous, not only upon account of it's Author, but much more for that memorable Conference, which our Blessed Saviour here had with the Woman of *Samaria*, *John* 4. If it should be question'd whether this be the very Well that it is pretended for or no, seeing it may be suspected, to stand too remote from *Sychar*, for Women to come so far to draw Water? it is answer'd, that probably the City extended farther this way in former times than it does now, as may be conjectur'd from some pieces of a very thick Wall, still to be seen not far from hence. Over the Well there stood formerly a large Church; erected by that great and devout Patroness of the *Holy-Land*, the Empress *Helena*. But of this the voracity of time, assisted by the hands of the Turks, has left

## A Journey from Aleppo to Jerusalem. 63

left nothing but a few Foundations remaining. The Well is cover'd at present with an old stone Vault; into which you are let down thro' a very strait hole, and then removing a broad flat Stone, you discover the Mouth of the Well it self. It is dug in a firm Rock, and contains about three yards in diameter, and thirty five in depth: five of which we found full of Water. This confutes a Story, commonly told to Travellers, who do not take the pains to examine the Well, viz. that it is dry all the Year round, except on the Anniversary of that day on which our Blessed Saviour sate upon it; but then bubbles up with abundance of Water.

At this Well the narrow Valley of *Sychem* ends; opening it self into a wide Field, which is probably part of that parcel of ground, given by *Jacob* to his Son *Joseph*, *John* 4. 5. It is water'd with a fresh Stream, rising between it and *Sychem*, which makes it so exceeding verdant, and fruitful, that it may well be looked upon as a standing token of the tender affection of that good Patriarch to the best of Sons, *Gen.* 48. 22.

From *Jacobs Well* our Road went Southward, along a very spacious and fertile Valley. Having pass'd by two Villages on the right hand, one called *Howar*, the other *Sawee*; we arrived in four hours at *Kane Leban*, and Lodged there. Our whole Stage to day was about eight hours, our Course variable between East and South.

*Kane Leban* stands on the East side of a delicious Vale, having a Village of the same Name standing opposite to it on the other side of the Vale. One of those places, either the *Kane* or the Village is supposed to have been the *Lebonah* mention'd *Jud.* 11. 19. To which both the Name and Situation seem to agree.

Thursday, Mar. 25.

From *Kane Leban* our Road lay thro' a more Mountainous and Rocky Country; of which we had a Specimen as soon as we were mounted the next Morning. Our first task being to climb a very craggy and difficult Mountain.

#### 84 A Journey from *Aleppo* to *Jerusalem*.

tain. In three quarters of an hour we left, at some distance on the right hand a Village called *Cinga*, and in one hour more, we enter'd into a very narrow Valley, between two high Rocky Hills, at the farther end of which we found the ruins of a Village, and of a Monastery. In this very place, or hereabouts, *Jacobs Berbel* is supposed to have been: where he had his stony Couch made easy, by that beatifying vision of God, and of the Angels ascending, and descending, on a ladder reaching from Earth to Heaven, *Gen.* 28. Near this place are the limits separating between *Ephraim* and *Benjamin*, *Josh.* 18. 13.

From hence we pass'd thro' large Olive yards, and having left first *Geeb* and then *Selwid* (two Arab Villages) on the right hand, we came in an hour and a half to an old way cut with great labour over a Rocky Precipice, and in one hour more we arrived at *Beer*. This is the place to which *Jonathan* fled from the revenge of his Brother *Abimelech*, *Judg.* 9. 21. It is suppos'd also to be the same with *Michmas*, *1 Sam.* 14.

*Beer* enjoys a very pleasant situation, on an easy declivity fronting Southwards. At the bottom of the Hill, it has a plentiful Fountain of excellent Water, from which it has it's Name. At it's upper side are remains of an old Church built by the Empress *Helena*, in memory of the Blessed Virgin, who when she went in quest of the Child Jesus, as it is related, *Luke* 2. 24. came, (as tradition adds) to this City; and not finding Him whom her Soul loved in the Company, she sat down weary and pensive at so sad a disappointment in the very place where the Church now stands. But afterwards returning to *Jerusalem* she had her maternal fears turned into joy, when she found Him sitting in the Temple amongst the Doctors, both hearing them and asking them questions.

All along this day's Travel from *Kane Leban* to *Beer*, and also as far as we could see round, the Country discover'd a quite different face from what it had before: presenting nothing to the view, in most places but naked Rocks,

## A Journey from *Aleppo* to *Jerusalem*. 65

Rocks, Mountains, and Precipices. At sight of which, Pilgrims are apt to be much astonish'd and baulk'd in their expectations; finding that Country in such an inhospitable condition, concerning whose pleasantness, and plenty they had before form'd in their Minds such high Ideas from the description given of it, in the word of God: Insomuch that it almost startles their Faith, when they reflect, how it could be possible, for a Land like this, to supply food for so prodigious a number of Inhabitants, as are said to have been poll'd in the twelve Tribes at one time; the sum given in by *Joab*, 2 *Sam.* 24. amounting to no less than thirteen hundred thousand fighting Men, besides Women and Children. But it is certain that any Man, who is not a little bias'd to Infidelity before, may see as he passes along arguments enough to support his Faith against such scruples.

For it is obvious for any one to observe, that these Rocks, and Hills must have been anciently cover'd with Earth, and cultivated and made to contribute to the maintenance of the Inhabitants no less than if the Country had been all plain, nay perhaps much more; forasmuch as such a Mountainous and uneven surface, affords a larger space of ground for cultivation than this Country would amount to, if it were all reduced to a perfect level.

For the husbanding of these Mountains, their manner was to gather up the Stones, and place them in several lines, along the sides of the Hills, in form of a Wall. By such borders, they supported the mould from tumbling, or being washed down; and form'd many beds of excellent soil, rising gradually one above another from the bottom to the top of the Mountains.

Of this form of culture you see evident footsteps wherever you go in all the Mountains of *Palestine*. Thus the very Rocks were made fruitful. And perhaps there is no spot of ground in this whole Land, that was not formerly improv'd, to the production of something or other, ministering to the sustenance of human life. For than the plain Countrys nothing can be more fruitful, whether

66 A Journey from *Aleppo* to *Jerusalem*.

for the production of Corn or Cattle, and consequently of Milk. The Hills, tho' improper for all Cattle, except Goats, yet being disposed into such beds as are afore describ'd, serv'd very well to bear Corn, Melons, Goards, Cucumbers, and such like Garden stuff, which makes the principal food of these Countries for several Months in the Year. The most Rocky parts of all, which could not well be adjust'd in that manner for the production of Corn, might yet serve for the Plantation of Vines, and Olive Trees; which delight to extract the one it's fatness, the other it's sprightly juice, chiefly out of such dry and flinty places. And the great Plain joyning to the dead Sea, which, by reason of it's saltness, might be thought unserviceable both for Cattle, Corn, Olives, and Vines, had yet it's proper usefulness, for the nourishment of Bees, and for the Fabrick of Honey: of which *Josephus* gives us his Testimony *De Bell. Jud. Lib. 5. Cap. 4.* And I have reason to believe it, because when I was there, I perceiv'd in many places a smell of Honey and Wax, as strong as if one had been in an Apiary. Why then might not this Country very well maintain the vast number of it's Inhabitants, being in every part so productive of either Milk, Corn, Wine, Oyl, or Honey? which are the principal food of these Eastern Nations: the constitution of their Bodies, and the nature of their Clime, enclining them to a more abstemious diet than we use in *England*, and other colder Regions. But I hasten to *Jerusalem*.

Leaving *Beer*, we proceeded, as before in a rude stony Country, which yet yielded us the sight of several old ruin'd Villages. In two hours and one third we came to the top of a Hill, from whence we had the first prospect of *Jerusalem*; *Rama* anciently call'd *Gibeab* of *Saul* being within view on the right hand, and the Plain of *Jericho*, and the Mountains of *Gilead* on the left. In one hour more we approached the Walls of the holy City; but we could not enter immediately, it being necessary first to send a Messenger to acquaint the Governour of our Arrival, and to desire liberty of Entrance. Without which pre-  
ceeding

ceeding Ceremony, no Frank dares come within the Walls. We therefore pass'd along by the West side of the City, and coming to the Corner above *Bethlehem* Gate, made a stop there, in order to expect the return of our Messenger. We had not waited above half an hour, when he brought us our permission, and we enter'd accordingly at *Bethlehem* Gate. It is required of all Franks unless they happen to come in with some publick Minister, to dismount at the Gate, to deliver their Arms and enter on foot: but we coming in company with the French Consul, had the privilege to enter mounted, and arm'd. Just within the Gate, we turned up a Street on the left hand and were conducted by the Consul to his own house, with most friendly and generous invitations to make that our home, as long as we should continue at *Jerusalem*. Having taken a little refreshment, we went to the Latin Convent, at which all Frank Pilgrims are wont to be entertained. The Guardian, and Friars receiv'd us with many kind welcomes; and kept us with them at Supper: after which we returned to the French Consul's to Bed. And thus we continued to take our Lodging at the Consuls, and our Board with the Friars, during our whole stay at *Jerusalem*.

*Friday, Mar. 26.*

The next day being Good Friday in the Latin Style, the Consul was obliged to go into the Church of the Sepulcher, in order to keep his Feast; whither we accompanied him, altho' our own Easter was not till a week after theirs. We found the Church doors guarded by several *Janizaries*, and other Turkish Officers; who are placed here to watch, that none enter in, but such as have first paid their appointed Caphar. This is more or less according to the Country, or the Character of the Persons that enter. For Franks it is ordinarily fourteen Dollars per head, unless they are Ecclesiasticks, for in that case it is but half so much.

Having once paid this Caphar you may go in and out gratis as often as you please during the whole Feast: pro-

68 A Journey from *Aleppo* to *Jerusalem*.

vided you take the ordinary opportunities, in which it is customary to open the doors: but if you would have them open'd at any time out of the common course, purposely for your own private occasion, then the first expence must be paid again.

The Pilgrims being all admitted this day, the Church doors were lock'd in the evening, and open'd no more till Easter day; by which we were kept in a close, but very happy confinement for three days. We spent our time in viewing the Ceremonies practis'd by the Latins at this Festival, and in visiting the several holy places: all which we had opportunity to survey with as much freedom, and deliberation as we pleased.

And now being got under the sacred Roof, and having the advantage of so much leisure and freedom, I might expatiate in a large description of the several holy places, which this Church (as a Cabinet) contains in it. But this would be a superfluous prolixity, so many Pilgrims having discharg'd this office with so much exactness already, and especially our Learned sagacious Country-man Mr. *Sandys*: whose descriptions and draughts, both of this Church, and also of the other remarkable places in and about *Jerusalem*, must be acknowledged so faithful, and perfect, that they leave very little to be added by after Commers, and nothing to be corrected. I shall content my self therefore, to relate only what pass'd in the Church during this Festival, saying no more of the Church it self, than just what is necessary to make my account intelligible.

The Church of the holy Sepulcher is founded upon *Mount Calvary*, which is a small Eminency or Hill upon the greater Mount of *Moriah*. It was anciently appropriated to the execution of Malefactors, and therefore shut out of the Walls of the City, as an execrable and polluted place. But since it was made the Altar on which was offer'd up the precious, and all-sufficient Sacrifice for the Sins of the whole World, it has recover'd it self from that infamy, and has been always reverenc'd and resorted to with such devotion by all Christians, that it has attracted

## A Journey from *Aleppo* to *Jerusalem*. 69

tracted the City round about it, and stands now in the midst of *Jerusalem*, a great part of the Hill of *Sion* being shut out of the Walls to make room for the admission of *Calvary*.

In order to the fitting of this Hill for the Foundation of a Church, the first Founders were obliged to reduce it to a plain Area, which they did by cutting down several parts of the Rock, and by elevating others. But in this work care was taken, that none of those parts of the Hill, which were reckon'd to be more immediately concern'd in our Blessed Lord's Passion should be alter'd or diminished. Thus that very part of *Calvary*, where they say Christ was fasten'd to, and lifted upon his Cross is left entire, being about ten or twelve yards square, and standing at this day so high above the Common floor of the Church, that you have 21 steps or stairs to go up to it's top: and the holy Sepulcher it self, which was at first a Cave hewn into the Rock under ground, having had the Rock cut away from it all round, is now as it were a Grotto above ground.

The Church is less than one hundred paces long, and not more than sixty wide: and yet is so contrived, that it is supposed to contain under it's Roof twelve or thirteen Sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have some particular actions done in them relating to the Death, and Resurrection of Christ. As first, the place where he was derided by the Souldiers: secondly, where the Souldiers divided his Garments: thirdly, where he was shut up, whilst they dig'd the hole to set the foot of the Cross in, and made all ready for his Crucifixion: fourthly, where he was nailed to the Cross: fifthly, where the Cross was erected: sixthly, where the Souldiers stood that pierced his side: seventhly, where his Body was anointed in order to his Burial: eighthly, where his Body was deposited in the Sepulcher: ninthly, where the Angels appear'd to the Women after his Resurrection: tenthly, where Christ Himself appear'd to *Mary Magdalen*, &c. The places where these

70 A Journey from *Aleppo* to *Jerusalem*.

these and many other things relating to our Blessed Lord are said to have been done, are all supposed to be contain'd within the narrow precincts of this Church, and are all distinguished and adorned with so many several Altars.

In Galleries round about the Church, and also in little Buildings annex to it on the out side, are certain apartments for the reception of Fryars and Pilgrims, and in these places almost every Christian Nation anciently maintain'd a small Society of Monks; each Society having it's proper quarter assign'd to it, by the appointment of the Turks. Such as the Latins, Greeks, Syrians, Armenians, Abyssines, Georgians, Nestorians, Cophites, Maronites, &c. all which had anciently their several apartments in the Church. But these have all, except four, forsaken their Quarters: not being able to sustain the severe rents, and extortions, which their Turkish Landlords impose upon them. The Latins, Greeks, Armenians, and Cophites keep their footing still. But of these four the Cophites have now only one poor representative of their Nation left. And the Armenians are run so much in debt, that 'tis supposed they are hastning apace to follow the examples of their Brethren, who have deserted before them.

Besides their several apartments, each Fraternity have their Altars, and Sanctuary, properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their own Divine Service, and to exclude other Nations from them.

But that which has always been the great prize contended for by the several Sects, is the command, and appropriation of the holy Sepulcher: A privilege contested with so much unchristian fury, and animosity, especially between the Greeks and Latins, that in disputing, which Party should go into it to celebrate their Mass; they have sometimes proceeded to blows and wounds even at the very door of the Sepulcher: mingling their own blood with their sacrifices. An evidence of which fury the Father Guardian shewed us in a great scar upon his Arm, which he told us was the mark of a wound, given him by

by a sturdy Greek Priest in one of these unholy Wars. Who can expect ever to see these holy places rescued from the hands of Infidels? or if they should be recover'd, what deplorable contests might be expected to follow about them? seeing even in their present State of Captivity, they are made the occasion of such unchristian rage, and animosity.

For putting an end to these infamous Quarrels, the French King interpos'd, by a Letter to the Grand Visier about twelve years since: requesting him to order the holy Sepulcher to be put into the hands of the Latins, according to the tenour of the Capitulation, made in the year 1673. the consequence of which Letter and of other instances made by the French King was, that the holy Sepulcher was appropriated to the Latins; this was not accomplish'd till the year 1690. they alone having the privilege to say Mass in it. And tho' it be permitted to Christians of all Nations to go into it for their private devotions, yet none may solemnize any publick office of Religion there but the Latins.

The daily employment of these Recluses is to trim the Lamps, and to make devotional visits and processions to the several Sanctuaries in the Church. Thus they spend their time, many of them for four or six years together; nay so far are some transported with the pleasing contemplations in which they here entertain themselves, that they will never come out to their dying day, burying themselves (as it were) alive in our Lord's Grave.

The Latins, of whom there are always about ten or twelve residing at the Church, with a President over them, make every day a solemn procession, with Tapers, and Crucifixes, and other processionary solemnities, to the several Sanctuaries: singing at every one of them a Latin Hymn relating to the subject of each place. These Latins being more polite and exact in their functions than the other Monks here residing, and also our conversation being chiefly with them, I will only describe their Ceremonies, without taking notice of what was done by others,

72 A Journey from *Aleppo* to *Jerusalem*.

others, who did not so much come under our observation.

Their Ceremony begins on Good Friday night, which is call'd by them the *nox tenebrosa*, and is observ'd with such an extraordinary solemnity, that I cannot omit to give a particular description of it.

As soon as it grew dusk, all the Fryars, and Pilgrims were conven'd in the Chappel of the Apparition ( which is a small Oratory on the North side of the Holy Grave, adjoining to the apartments of the Latins ) in order to go in a procession round the Church. But, before they set out, one of the Fryars Preached a Sermon in Italian in that Chappel. He began his discourse thus; *In questa notte tenebrosa, &c.* at which words all the Candles were instantly put out, to yield a livelier Image of the occasion. And so we were held by the Preacher for near half an hour very much in the dark. Sermon being ended, every Person present had a large lighted Taper put into his hand, as if it were to make amends for the former darkness, and the Crucifixes and other Utensils were dispos'd in order for beginning the procession. Amongst the other Crucifixes there was one of a very large size, which bore upon it the Image of our Lord as big as the Life. The Image was fasten'd to it with great nails, Crown'd with Thorns, besmear'd with Blood, and so exquisitely was it form'd, that it represented in a very lively manner the lamentable spectacle of our Lord's Body, as it hung upon the Cross. This Figure was carried all along in the head of the procession; after which the Company follow'd to all the Sanctuaries in the Church, singing their appointed Hymn at every one.

The first place they visited was that of the Pillar of Flagellation, a large piece of which is kept in a little Cell just at the door of the Chappel of the apparition. There they sung their proper Hymn, and another Fryar entertain'd the Company with a Sermon in Spanish, touching the scourging of our Lord.

From

## A Journey from Aleppo to Jerusalem. 73

From hence they proceeded in solemn order to the Prison of Christ, where they pretend he was secur'd whilst the Souldiers made things ready for his Crucifixion: here likewise they sung their Hymn, and a third Fryar Preach'd in French.

From the Prison they went to the Altar of the division of Christ's Garments: where they only sung their Hymn, without adding any Sermon.

Having done here, they advanc'd to the Chappel of the Derision, at which, after their Hymn, they had a fourth Sermon (as I remember) in French.

From this place they went up to *Calvary* leaving their Shooes at the bottom of the Stairs. Here are two Altars to be visited; one where our Lord is supposed to have been nailed to his Cross. Another where his Cross was erected. At the former of these they laid down the great Crucifix, (which I but now described) upon the floor, and acted a kind of a resemblance of Christ's being nail'd to the Cross; and after the Hymn, one of the Fryars Preached another Sermon in Spanish, upon the Crucifixion.

From hence they removed to the adjoining Altar where the Cross is suppos'd to have been erected, bearing the Image of our Lord's Body. At this Altar is a hole in the natural Rock, said to be the very same individual one, in which the foot of our Lord's Cross stood. Here they set up their Cross, with the bloody Crucified Image upon it, and leaving it in that posture, they first sung their Hymn, and then the Father Guardian, sitting in a Chair before it, Preached a Passion Sermon in Italian.

At about one yard and a half distance from the hole in which the foot of the Cross was fix'd, is seen that memorable cleft in the Rock, said to have been made by the Earthquake which happen'd at the suffering of the God of Nature. When (as *St. Matthew, Chap. 27. v. 51.* witnesseth) *the rocks rent and the very graves were open'd.* This cleft, as to what now appears of it, is about a span wide at it's upper part, and two deep; after which it closes: but it opens again below, (as you may see in another

74 A Journey from *Aleppo* to *Jerusalem*.

Chappel contiguous to the side of *Calvary*;) and runs down to an unknown depth in the Earth. That this rent was made by the Earthquake, that happen'd at our Lord's Passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any Art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two Tallys to each other, and yet it runs in such intricate windings as could not well be counterfeited by Art, nor arriv'd at by any Instruments.

The Ceremony of the Passion being over and the Guardian's Sermon ended, two Fryars, personating the one *Joseph* of *Arimathea*, the other *Nicodemus*, approach'd the Cross, and with a most solemn concern'd air, both of aspect, and behaviour, drew out the great Nails, and took down the feigned Body from the Cross. It was an Effigies so contriv'd, that it's Limbs were soft and flexible, as if they had been real Flesh; and nothing could be more surprising, than to see the two pretended Mourners, bend down the Arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in Corpses.

The Body being taken down from the Cross, was receiv'd in a fair large winding sheet, and carried down from *Calvary*; the whole Company attending as before, to the Stone of *Unction*. This is taken for the very place where the pretious Body of our Lord was anointed, and prepar'd for the Burial, *Joh. 19. 39*. Here they laid down their imaginary Corps, and casting over it several sweet Powders, and Spices, wrapt it up in the winding sheet: whilst this was doing they sung their proper Hymn, and afterwards one of the Fryars Preached in Arabick a Funeral Sermon.

These Obsequies being finished, they carried off their fancied Corps, and laid it in the Sepulcher: shutting up the door till Easter morning. And now after so many Sermons, and so long, not to say tedious, a Ceremony, it may well be imagin'd that the weariness of the Congregation, as well as the hour of the night, made it needful to go to rest.

## A Journey from *Aleppo* to *Jerusalem*. 75

*Saturday, Mar. 27.*

The next morning nothing extraordinary pass'd, which gave many of the Pilgrims leisure to have their Arms mark'd with the usual ensigns of *Jerusalem*. The Artists who undertake the operation do it in this manner. They have stamps in Wood of any figure that you desire; which they first print off upon your Arm with Powder of Charcoal; then taking two very fine Needles, ty'd close together, and dipping them often, like a Pen in certain Ink, compounded as I was inform'd of Gunpowder, and Ox-Gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in Wine conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw Blood.

In the Afternoon of this day, the Congregation was assembled in the Area before the Holy Grave: where the Fryars spent some hours in singing over the Lamentations of *Jeremiah*, which Function with the usual procession to the holy places was all the Ceremony of this day.

*Sunday, Mar. 28.*

On Easter morning the Sepulcher was again set open very early. The Clouds of the former morning were clear'd up, and the Fryars put on a face of joy and serenity, as if it had been the real juncture of our Lord's Resurrection. Nor doubtless was this joy feigned, whatever their mourning might be, this being the day in which their Lenten disciplines expir'd, and they were to come to a full belly again.

The Mass was celebrated this morning just before the Holy Sepulcher, being the most eminent place in the Church, where the Father Guardian had a Throne erected, and being array'd in Episcopal Robes, with a Miter on his Head; in the sight of all the Turks, he gave the Host

76 A Journey from *Aleppo* to *Jerusalem*.

to all that were dispos'd to receive it; not refusing Children of seven or eight years old. This office being ended, we made our exit out of the Sepulcher, and returning to the Convent din'd with the Fryars.

After Dinner we took an opportunity to go and visit some of the remarkable places without the City Walls. We began with those on the North side.

The first place we were conducted to was a large Grot, a little without *Damascus Gate*; said to have been some time the residence of *Jeremiah*. On the left side of it is shewn the Prophet's Bed, being a shelve on the Rock, about eight foot from the ground, and not far from this, is the place where they say he wrote his Lamentations. This place is at present a College of Dervises, and is held in great veneration by the Turks, and Jews, as well as Christians.

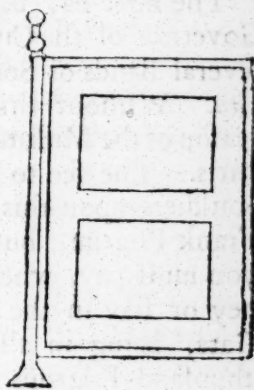
The next place we came to was those famous Grots call'd the Sepulchers of the Kings; but for what reason they go by that Name is hard to resolve: for it is certain none of the Kings, either of *Israel* or *Judah*, were buried here, the holy Scriptures assigning other places for their Sepulchres: unless it may be thought perhaps that *Hezekiah* was here interr'd, and that these were the Sepulchers of the Sons of *David*, mention'd, *2 Chron.* 32. 33. Whoever was buried here, this is certain that the place it self discovers so great an expence both of labour, and treasure, that we may well suppose it to have been the work of Kings. You approach to it at the East side, thro' an entrance cut out of the natural Rock, which admits you into an open Court of about forty spaces square, cut down into the Rock with which it is encompass'd instead of Walls. On the South side of the Court is a Portico nine paces long and four broad, hewn likewise out of the natural Rock. This has a kind of Architrave running along it's front, adorn'd with Sculpture, of fruits, and flowers, still discernable, but by time much defaced. At the end of the Portico on the left hand you descend to the passage into the Sepulchers. The door is now so obstructed with

Stones

Stones and rubbish, that it is a thing of some difficulty to creep thro' it. But within you arrive in a large fair Room, about seven or eight yards square cut out of the natural Rock. It's sides and Ceiling are so exactly square, and it's Angles so just, that no Architect with Levels and Plummets could build a Room more regular. And the whole is so firm, and entire that it may be call'd a Chamber hollow'd out of one piece of Marble. From this Room, you pass into I think six more one with another, all of the same Fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these Rooms, except the first were Coffins of Stone placed in Niches in the sides of the Chambers. They had been at first cover'd with handsome lids, and carv'd with Garlands: but now most of them were broke to pieces by sacrilegious hands. The sides and Ceiling of the Rooms were always dropping with the moist damps condensing upon them. To remedy which nuisance, and to preserve these Chambers of the dead polite and clean, there was in each Room a small channel cut in the floor, which serv'd to drain the drops that fall constantly into it.

But the most surpriling thing belonging to these subterraneous Chambers was their doors; of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of Stone of about six inches in thickness, and in it's other dimensions equalling the size of an ordinary door, or somewhat less. It was carv'd in such a manner, as to resemble a piece of wainscot: the Stone of which it was made was visibly of the same kind with the whole Rock; and it turn'd upon two hinges in the nature of Axels, as is represented in the marginal figure. These hinges were of the same entire piece of stone with the door, and were



78 A Journey from *Aleppo* to *Jerusalem*.

contain'd in two holes of the immoveable Rock, one at the top the other at the bottom.

From this description it is obvious to start a question, how such doors as these were made? whether they were cut out of the Rock, in the same place and manner as they now hang; or whether they were brought, and fix'd in their station like other doors? one of these must be suppos'd to have been done, and which soever part we choose, as most probable, it seems at first glance to be not without it's difficulty. But thus much I have to say, for the resolving of this riddle (which is wont to create no small dispute amongst Pilgrims.) viz. That the door which was left hanging, did not touch it's lintel by at least two inches; so that I believe it might easily have been lifted up, and unhinged. And the doors which had been thrown down, had their hinges at the upper end, twice as long as those at the bottom: which seems to intimate pretty plainly, by what method this work was accomplished.

From these Sepulchers we return'd toward the City again, and just by *Herod's Gate* were shewn a Grotto, full of filthy Water and Mire. This passes for the Dungeon in which *Jeremiah* was kept by *Zedekiah*, till enlarged by the Charity of *Ebed Melech*, *Jer.* 38. At this place we concluded our visits for that evening.

*Monday, Mar. 29.*

The next day being Easter Monday, the Mosolem or Governor of the City, set out, according to custom with several Bands of Souldiers to convey the Pilgrims to *Jordan*. Without this guard there is no going thither by reason of the Multitude and Insolence of the Arabs in these parts. The fee to the Mosolem for his Company and Souldiers upon this occasion is twelve Dollars for each Frank Pilgrim, but if they be Ecclesiasticks six; which you must pay, whether you are dispos'd to go the Journey or stay in the City. We went out at *St. Stephen's Gate*, being in all of every Nation and Sex about two thousand Pilgrims. Having cross'd the Valley of *Jeb-*

*saphat*

## A Journey from Aleppo to Jerusalem. 79

*Saphat* and part of *Mount Olivet*, we came in half an hour to *Bethany*: at present only a small Village. At the first entrance into it is an old ruin, which they call *Lazarus's Castle*, supposed to have been the Mansion House of that favourite of our Lord. At the bottom of a small descent, not far from the Castle, is shewn the Sepulcher out of which he was rais'd to a second Mortality, by that enlivening voice of Christ, *Lazarus come forth*. You descend into the Sepulcher by twenty five steep Stairs, at the bottom of which you arrive first in a small square Room, and from thence you creep down into another lesser Room about a yard and a half deeper, in which the Body is said to have been laid. This place is held in great veneration by the Turks, who use it for an Oratory, and demand of all Christians a small *Capfar* for their admission into it.

About a Bow shot from hence you pass by the place which, they say, was *Mary Magdalen's Habitation*, and then descending a steep Hill, you come to the Fountain of the *Apostles*; so call'd because, as the tradition goes, those holy Persons were wont to refresh themselves here in their frequent Travels between *Jerusalem* and *Jericho*. And indeed it is a thing very probable, and no more than I believe is done by all that Travel this way: the Fountain being close by the Road side, and very inviting to the thirsty Passenger.

From this place you proceed in an intricate way amongst Hills and Valleys interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the Husband-man in ancient times. After some hours Travel in this sort of Road, you arrive at the Mountainous Desert into which our Blessed Saviour was led by the Spirit, to be tempted by the Devil. A most miserable dry barren place it is, consisting of high Rocky Mountains, so torn and disorder'd, as if the Earth had here suffer'd some great convulsion, in which it's very bowels had been turn'd outward. On the left hand looking down in a deep Valley, as we passed along, we saw some ruins of small Cells and Cottages: which they told us were formerly

80 A Journey from *Aleppo* to *Jerusalem*.

ly the Habitations of Hermits retiring hither for Penance and Mortification. And certainly there could not be found in the whole Earth a more comfortless and abandon'd place, for that purpose: from the top of these Hills of desolation we had however a delightful prospect of the Mountains of *Arabia*, the dead Sea and the Plain of *Jericho*: into which last place we descended after about five hours March from *Jerusalem*. As soon as we enter'd the Plain, we turn'd up on the left hand, and going about one hour that way, came to the foot of the *Qaarantania*, which, they say, is the Mountain into which the Devil took our Blessed Saviour, when he tempted him with that visionary scene of all the Kingdoms, and Glories of the World. It is, as St. *Matthew* styles it, an exceeding high Mountain, and in it's ascent not only difficult, but dangerous, it has a small Chappel at the top, and another about half way up, founded upon a Prominent part of the Rock: near this latter are several Caves and holes in the side of the Mountain, made use of anciently by Hermits, and by some at this day, for places to keep their Lent in; in imitation of that of our Blessed Saviour. In most of these Grotts we found certain Arabs Quarter'd with Fire-Arms, who obstructed our ascent, demanding two hundred Dollars for leave to go up the Mountains. So we departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a Precipice.

Turning down from hence into the Plain, we pass'd by a ruin'd Aqueduct, and a Convent in the same condition, and in about a miles riding came to the Fountain of *Elisha*: so called because miraculously purg'd from it's brackishness by that Prophet, at the request of the Men of *Jericho*, 2 *Kings* 2. 19. It's Waters are at present receiv'd in a Basin, about nine or ten paces long, and five or six broad: and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the Field, between this and *Jericho*, and rendring it exceeding fruitful. Close by the Fountain grows a large Tree spreading into Boughs over the Water, and

## A Journey from *Aleppo* to *Jerusalem*. 81

and here in the shade we took a Collation, with the Father Guardian and about thirty or forty Fryars more, who went this Journey with us.

At about one third of an hours distance from hence is *Jericho*, at present only a poor nasty Village of the Arabs. We were here carried to see a place where *Zacheus's* House is said to have stood, which is only an old square Stone Building, on the Soth side of *Jericho*. About two furlongs from hence the Moselem, with his People had encamp'd, and not far from them we took up our Quarters this night.

*Tuesday, Mar. 30.*

The next morning we set out very early for *Jordan*, where we arrived in two hours. We found the Plain very barren as we pass'd along it, producing nothing but a kind of Samphire, and other such marine Plants. I observ'd in many places of the Road, where Puddles of Water had stood, a whiteness upon the surface of the ground: which, upon tryal, I found to be a crust of Salt caus'd by the Water to rise out of the Earth, in the same manner as it does every Year in the Valley of Salt near *Aleppo*, after the Winter's inundation. These Saline efflorescencys I found at some leagues distance from the dead Sea, which demonstrates that the whole Valley must be all over plentifully impregnated with that Mineral.

Within about a furlong of the River, at that place where we visited it, there was an old ruin'd Church, and Convent, dedicated to St. *John*, in memory of the Baptizing of our Blessed Lord. It is founded as near as could be conjectur'd to the very place where he had the honour to perform that sacred office, and to wash Him, who was infinitely purer than the Water it self. On the farther side of the foremention'd Convent there runs along a small descent, which you may fitly call the first, and outermost bank of *Jordan*, as far as which it may be suppos'd the River does, or at least did anciently, overflow, at some Seasons of the Year, viz. At the time of Harvest, *Josh. 3. 15.*

## 82 A Journey from *Aleppo* to *Jerusalem*.

or as it is express'd, *Chro.* 12. 15. in the first Month, that is in *March*. But at present (whether it be because the River has by it's rapidity of current worn it's Channel deeper than it was formerly, or whether because it's Waters are diverted some other way) it seems to have forgot it's ancient greatness; for we could discern no sign or probability of such overflowings, when we were there: which was the thirtieth of March; being the proper time for these inundations. Nay so far was the River from overflowing, that it ran at least two Yards below the brink of it's Channel.

After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the River. This second bank is so beset with Bushes, and Trees, such as Tamarisk, Willows, Oleanders, &c. that you can see no Water till you have made your way thro' them. In this thicket anciently (and the same is reported of it at this day) several sorts of wild Beasts were wont to harbour themselves. Whose being washed out of their Covert by the overflowings of the River, gave occasion to that allusion, *Jer.* 49. 19. and 50. 44. *He shall come up like a lion from the swelling of Jordan.*

No sooner were we arrived at the River, and dismounted, in order to satisfy that curiosity and devotion, which brought us thither, but we were alarm'd by some Troops of Arabs appearing on the other side, and firing at us: but at too great a distance to do any execution. This intervening disturbance hindred the Fryars from performing their service prescribed for this place; and seem'd to put them in a terrible fear of their lives, beyond what appear'd in the rest of the Company. Tho' considering the sordidness of their present condition, and the extraordinary rewards, which they boast to be their due in the World to come, one would think in reason, they of all Men should have the least cause to discover so great a fear of death, and so much fondness of a life like theirs.

## A Journey from *Aleppo* to *Jerusalem*. 83

But this Alarm was soon over, and every one return'd to his former purpose, some strip'd and bath'd themselves in the River; others cut down boughs from the Trees; every Man was employ'd one way or other to take a memorial of this famous Stream: the Water was very turbid, and too rapid to be swam against. For it's breadth it might be about twenty yards over; and in depth it far exceeded my height. On the other side there seem'd to be a much larger thicket than on that where we were, but we durst not swim over, to take any certain account of that Region for fear of the Arabs: there being three Guns fired just over against us, and (as we might guess by their reports) very near the River.

Having finished our design here, we were summon'd to return by the Moselem; who carried us back into the middle of the Plain, and there sitting unde his Tent, made us pass before him, Man by Man; to the end he might take the more exact account of us, and loose nothing of his Caphar. We seem'd at this place to be near the dead Sea, and some of us had a great desire to go nearer, and take a view of those prodigious Waters. But this could not be attempted, without the Licence of our Commander in chief. We therefore sent to request his permission for our going, and a guard to attend us: both which he readily granted, and we immediately prosecuted our purpose.

Coming within about half an hour of the Sea, we found the ground uneven, and varied into hillocks; much resembling those places in *England* where there have been anciently Lime-kilns. Whether these might be the Pits at which the Kings of *Sodom* and *Gomorrhah* were overthrown by the four Kings, *Gen.* 14. 10. I will not determine.

Commig near the Sea we pass'd thro' a kind of Coppice, of Bushes and Reeds. In the midst of which our Guide, who was an Arab, shew'd us a Fountain of fresh Water, rising not above a furlong from the Sea. Fresh Water he call'd it, but we found it brackish.

The dead Sea is enclos'd on the East, and West with exceeding high Mountains; on the North it is bounded

# 84 A Journey from Aleppo to Jerusalem.

with the Plain of *Jericho*, on which side also it receives the Waters of *Jordan*. On the South it is open, and extends beyond the reach of the eye. It is said to be twenty four leagues long, and six or seven broad.

On the shore of the Lake we found a black sort of Pebbles, which being held in the flame of a Candle soon burns, and yields a smoak of an intolerable stench. It has this property, that it looses only of it's weight, but not of it's bulk by burning. The Hills bordering upon the Lake, are said to abound with this sort of Sulphureous Stones. I saw pieces of it, at the Convent of *St John* in the Wilderness two foot square. They were carved in *Basso Relievo*, and polish'd to as great a lustre as black Marble is capable of, and were design'd for the ornament of the new Church at the Convent.

It is a common tradition, that Birds, attempting to fly over this Sea, drop down dead into it; and that no Fish, nor other sort of Animal can endure these deadly Waters. The former report I saw actually confuted, by several Birds flying about, and over the Sea, without any visible harm: the latter also I have some reason to suspect as false, having observ'd amongst the Pebbles on the shore, two or three shells of Fish resembling Oyster-shells. These were cast up by the Waves, at two hours distance from the Mouth of *Jordan*: which I mention, lest it should be suspected that they might be brought into the Sea that way.

As for the Bitumen, for which the Sea hath been so famous, there was none at the place where we were. But it is gather'd near the Mountains on both sides in great plenty. I had several lumps of it brought me to *Jerusalem*. It exactly resembles Pitch, and cannot readily be distinguish'd from it, but by the Sulphureousness of it's Smell, and Taste.

The Water of the Lake was very limpid, and salt to the highest degree, and not only salt, but also extream bitter, and nauseous. Being willing to make an experiment of it's strength, I went into it, and found it bore up my Body

in

in swimming with an uncommon force. But as for that relation of some Authors, that Men wading into it, were buoyed up to the top, as soon as they go as deep as the Navel ; I found it, upon experiment, not true.

Being desirous to see the remains ( if there were any ) of those Cities, anciently situate in this place, and made so dreadful an example of the divine vengeance, I diligently survey'd the Waters, as far as my Eye could reach. But neither could I discern any heaps of ruins, nor any smoak ascending above the surface of the Water, as is usually described in the Writings and Maps of Geographers. But yet I must not omit what was confidently attested to me by the Father Guardian, and Procurator of *Jerusalem* ; both Men in years, and seemingly not destitute either of sense or probity : viz. that they had once actually seen one of these ruins ; that it was so near the shore, and the Waters so shallow, at that time, that they together with some French Men, went to it, and found there several Pillars, and other fragments of Buildings. The cause of our being depriv'd of this sight was, I suppose, the height of the Water.

On the West side of the Sea is a small Promontory, near which, as our Guides told us, stood the Monument of *Lot's* Metamorphos'd Wife : part of which ( if they may be credited ) is visible at this day. But neither would the present occasion permit us to go and examine the truth of this relation, neither, had the opportunity serv'd, could we give faith enough to their report, to induce us to go on such an errand.

As for the Apples of *Sodom* so much talk'd of, I neither saw, nor heard of any hereabouts. Nor was there any Tree to be seen near the Lake, from which one might expect such a kind of Fruit. \* Which induces me to believe that there may be a greater deceit in this Fruit, than that which is usually reported of it, and that it's very being, as well as it's beauty is a fiction, only kept up, as my Lord *Bacon* observes many other false notions are, because

\* *Tacit. Hist. Lib. 5. Joseph. Bell. Jud. Lib. 5. Cap. 5.*

86 A Journey from *Aleppa* to *Jerusalem*.

it serves for a good allusion, and helps the Poet to a Similitude.

In our return from the dead Sea, at about one hours distance from it, we came to an old ruin'd Greek Convent. There was good part of the Church remaining, with several pieces of painting entire: as the figures of several Greek Saints, and over the Altar the representation of our Lord's last Supper, with this Text of holy Writ fairly inscribed; *Αλέγει πάγει*, &c. Hereabout, and also in many other places of the Plain, I perceiv'd a strong scent of Honey, and Wax, (the Sun being very hot) and the Bees were very industrious about the blossoms of that salt weed which the Plain produces. In about one hour and a half more we returned to our Tents, and Company, at the same place where we slept the night before, and there we spent this night also.

Amongst the products of this place, I saw a very remarkable Fruit call'd by the Arabs *Za-cho-ne*. It grows upon a thorny Bush, with small Leaves, and both in shape and colour resembles a small unripe Walnut. The kernels of this Fruit the Arabs bray in a Mortar, and then putting the pulp into scalding Water, they skim off an Oyl, which rises to the top. This Oyl they take inwardly for bruises, and apply it outwardly to green wounds preferring it before *Balm of Gilead*. I procur'd a Bottle of it, and have found it, upon some small tryals, a very healing medicine. The Roses of *Jericho* were not to be found at this season.

*Wednesday, Mar. 31.*

This morning we all decamp'd at half an hour after two, and returning the same way by which we came, arriv'd in about six hours near the Walls of *Jerusalem*. Our Company did not think fit to enter the City, resolving to go immediately for *Bethlehem*. In order to which, we turn'd down, into the Valley of *Jehosaphat*, and so passing by the City, instantly took the Road to the place intended.

From

## A Journey from Aleppo to Jerusalem. 87

From Jerusalem to Bethlehem is but two hours Travel. The Country thro' which the Road lies, is the Valley of *Rephaim*: as may be gather'd from *Jos. Ant. Lib. 4. Cap. 10.* A Valley so famous for being the Theatre of *David's* Victories against the *Philistines*, 2 *Sam. 5. 23.* In the Road you meet with these following remarkable places. First a place said to be the House of *Simeon*, that venerable old Prophet, who taking our Blessed Saviour in his Arms sung his *Nunc dimittis* in the Temple. Secondly, the famous Turpentine Tree, in the shade of which the Blessed Virgin is said to have repos'd, when she was carrying Christ in her Arms, to present him to the Lord at Jerusalem. Thirdly, a Convent dedicated to *St. Elias*, the impress of whose Body, the Greek Monks residing here pretend to shew in a hard Stone, which was wont to serve him for his Bed. Near this Convent also is a Well, where you are told it was that the Star appear'd to the Eastern *Magi* to their exceeding joy. Fourthly, *Rachel's* Tomb. This may probably be the true place of her interment mention'd, *Gen. 35. 19.* but the present Sepulchral Monument can be none of that which *Jacob* erected; for it appears plainly to be a modern and Turkish Structure. Near this Monument is a little piece of ground in which are pick'd up a little sort of small round Stones, exactly resembling Pease: concerning which they have a tradition here, that they were once truly what they now seem to be; but that the Blessed Virgin petrify'd them by a Miracle, in punishment to a surly Rustick, who deny'd her the Charity of a handful of them to relieve her hunger.

Being arriv'd at *Bethlehem*, we immediately made a circular visit to all the holy places belonging to it: as namely the place where it is said, our Blessed Lord was Born: the Manger in which it is said, he was laid: the Chappel of *St. Joseph* his suppos'd Father; that of the *Innocents*; those of *St. Jerom*, of *St. Paula* and *Eustochium*, and of *Eusebius* of *Cremona*: and lastly, the School of *St. Jerom*: all which places it shall suffice just to name.

From

## 88 A Journey from *Aleppo* to *Jerusalem*.

From the top of the Church we had a large prospect of the adjacent Country. The most remarkable places in view were *Tekoah* situate on the side of an Hill about nine Miles distant to the Southward, *Engedi* distant about three Miles Eastward, and somewhat farther off the same way, a high sharp Hill, call'd the Mountain of the *Franks*: because defended by a Party of the Crusaders forty years after the loss of *Jerusalem*.

*Thursday, April 1.*

This morning we went to see some remarkable places in the neighbourhood of *Bethlehem*. The first place that we directed our course to, was those famous Fountains, Pools, and Gardens, about one hour and a quarter distant from *Bethlehem* Southward; said to have been the contrivance and delight of King *Solomon*. To these works and places of pleasure that great Prince is suppos'd to allude, *Eccl.* 2. 5, 6. where amongst the other instances of his Magnificence, he reckons up his Gardens, and Vineyards and Pools.

As for the Pools they are three in number lying in a row above each other: being so dispos'd, that the Waters of the uppermost may descend into the second, and those of the second into the third: their figure is quadrangular. The breadth is the same in all, amounting to about ninety paces: in their length there is some difference between them: the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty: they are all lin'd with wall, and plaister'd, and contain a great depth of Water.

Close by the Pools is a pleasant Castle of a modern Structure, and at about the distance of one hundred and forty paces from them, is the Fountain from which principally they derive their Waters. This the Fryars will have to be that *Seal'd Fountain*, to which the holy Spouse is compar'd, *Can.* 4. 12. And, in confirmation of this opinion, they pretend a tradition, that King *Solomon* shut up these springs, and kept the door of them seal'd with

His

## A Journey from *Aleppo* to *Jerusalem*. 89

His Signet, to the end that he might preserve the Waters for his own drinking, in their natural freshness, and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to the Mouth of a narrow Well. Thro' this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive in a vaulted Room, fifteen paces long, and eight broad: joining to this, is another Room of the same fashion, but somewhat less. Both these Rooms are cover'd with handsome stone Arches very ancient, and perhaps the work of *Solomon* himself.

You find here four places at which the Water rises: from those separate sources it is convey'd, by little rivulets, into a kind of Basin, and from thence is carried by a large subterraneous Passage down into the Pools. In the way, before it arrives at the Pools, there is an Aqueduct of brick Pipes, which receives part of the Stream, and carries it by many turnings, and windings about the Mountains to *Jerusalem*.

Below the Pools here runs down a narrow Rocky Valley enclos'd on both sides with high Mountains. This the Fryars will have to be the enclos'd Garden, alluded to in the same place of the *Canticles* before cited. *A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed.* What truth there may be in this conjecture, I cannot absolutely pronounce. As to the Pools, it is probable enough, they may be the same with *Solomon's*, there not being the like store of excellent spring Water, to be met with any where else, throughout all *Palestine*. But for the Gardens one may safely affirm, that if *Solomon* made them, in the Rocky ground which is now assign'd for them, he demonstrated greater power, and wealth, in finishing his design, than he did wisdom in choosing the place for it.

From these memorials of *Solomon*, we returned toward *Bethlehem* again, in order to visit some places nearer home. The places we saw, were; the Field where it is

M

said

90 A Journey from *Aleppo* to *Jerusalem*.

said the Shepherds were watching their Flocks, when they receiv'd the glad tidings of the Birth of Christ; and not far from the Field, the Village where they dwelt, and a little on the right hand of the Village an old desolate Nunnery built by St. *Paula*, and made the more memorable by her dying in it. These places are all within about half a Mile of the Convent Eastward, and with these we finished this mornings work.

Having seen what is usually visited on the South, and East of *Bethlehem*, we walk'd out after dinner to the Westward to see what was remarkable on that side. The first place we were guided to was the Well of *David*, so call'd because held to be the same that *David* so passionately thirsted after, 2 *Sam.* 23. 15. It is a Well, (or rather a Cistern) supply'd only with Rain, without any natural excellency in it's Waters to make them desireable: but it seems *David's* Spirit had a farther aim.

About two furlongs beyond this Well, are to be seen some remains of an old Aqueduct, which anciently convey'd the Waters from *Solomon's* Pools to *Jerusalem*. This is said to be the genuine work of *Solomon*, and may well be allow'd to be in reality, what it is pretended for. It is carried all along upon the surface of the ground, and is compos'd of Stones — foot square and — thick, perforated with a cavity of — inches diameter, to make the Channel. These Stones are let into each other with a fillet, fram'd round about the cavity to prevent leakage; and united to each other, with so firm a cement, that they will sometimes sooner break (tho' a kind of coarse Marble) than endure a separation. This train of Stones was cover'd, for it's greater security, with a case of smaller Stones, laid over it in a very strong Mortar. The whole work seems to be endued with such absolute firmness, as if it had been design'd for Eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong Aqueduct, which was carried formerly five or six leagues with so vast expence and labour, you see now only here and there a fragment remaining.

Re-

## A Journey from *Aleppo* to *Jerusalem*. 91

Returning from this place we went to see the Greek, and Armenian Convents; which are contiguous to that of the Latins, and have each their several doors opening into the Chappel of the holy Manger. The next place we went to see was the Grot of the Blessed Virgin. It is within thirty or forty yards of the Convent, and is revered upon the account of a tradition that the Blessed Virgin here hid her self, and her Divine Babe from the fury of *Herod*, for some time before their departure into *Egypt*. The Grot is hollow'd into a chalky Rock: but this whiteness they will have to be ~~not~~ natural, but to have been occasion'd by some miraculous drops of the Blessed Virgin's milk, which fell from her Breast while she was suckling the holy Infant. And so much are they possess'd with this opinion, that they believe the chalk of this Grotto has a miraculous virtue for encreasing Women's milk. And I was assur'd from many hands, that it is very frequently taken by the Women hereabouts, as well Turks, and Arabs as Christians for that purpose, and that with very good effect; which perhaps may be true enough, it being well known how much Fancy is wont to do in things of this nature.

*Friday, April 2.*

The next morning presenting the Guardian with two Chequeens a piece for his civilities to us, we took our leaves of *Bethlehem* designing just to go visit the Wilderness, and Convent of St. *John Baptist*, and so return to *Jerusalem*.

In this Stage we first cross'd part of that famous Valley, in which it is said that the Angel in one night did such prodigious execution in the Army of *Senacherib*. Having Travell'd about half an hour, we came to a Village call'd *Bootesbellah*: concerning which they relate this remarkable property, that no Turk can live in it above two years. By virtue of this report, whether true or false, the Christians keep the Village to themselves without molestation; no Turk being willing to stake his life in experimenting

92 A Journey from *Aleppo* to *Jerusalem*.

the truth of it. In somewhat less than an hour more we came to the Fountain, where they told us, but falsely, that *Philip* Baptized the *Æthiopian Eunuch*. The Passage here is so Rocky and uneven, that Pilgrims finding how difficult the Road is for a single Horseman, are ready to think it impossible that a Chariot (such as the *Eunuch* rode in *Acts*. 8. 28.) should ever have been able to go this way. But it must not be judged what the Road was in ancient times, by what the negligence of the Turks has now reduced it to: for I observ'd not far from the Fountain, a place where the Rock had been cut away in old time, in order to lay open a good Road; by which it may be suppos'd that the same care was used all along this Passage, tho' now time and negligence have obliterated, both the fruit, and almost the signs of such labour.

A little beyond this Fountain we came to that which they call the Village of *St. Philip*; at which ascending a very steep Hill, we arrived at the Wilderness of *St. John*. A Wilderness it is call'd, as being very Rocky and Mountainous; but it is well cultivated, and produces plenty of Corn, and Vines and Olive Trees. After a good hours Travel in this Wilderness, we came to the Cave, and Fountain, where, as they say, the *Baptist* exercis'd those severe austerities related of him, *Mat.* 3. 4. Near this Cell there still grow some old Locust Trees, the Monuments of the Ignorance of the middle times. These the Fryars aver to be the very same that yielded sustenance to the *Baptist*: and the Popish Pilgrims who dare not be wiser than such blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our course toward the Convent of *St. John*, which is about a league distant Eastward. In our way we pass'd along one side of the Valley of *Elah* where *David* slew the Giant, that defyer of the Army of *Israel*, *1 Sam.* 17. We had likewise in sight *Modon*, a Village on the top of a high Hill, the burying place of those Heroical Defenders of their Country the *Maccabees*.

## A Journey from *Aleppo* to *Jerusalem*. 93

Being come near the Convent we were led a little out of the way, to visit a place which they call the House of *Elizabeth* the Mother of the *Baptist*. This was formerly a Convent also; but it is now a heap of ruins, and the only remarkable place left in it is a Grotto, in which (you are told) it was that the Blessed Virgin saluted *Elizabeth*, and pronounc'd her divine *Magnificat*, *Luke*. 1. 46.

The present Convent of *St. John*, which is now inhabited, stands at about three furlongs distance from this House of *Elizabeth*, and is suppos'd to be built at the place where *St. John* was Born. If you chance to ask, how it came to pass, that *Elizabeth* liv'd in one House, when she was big with the *Baptist*, and in another when she brought him forth? The answer you are like to receive, is, that the former was her Country, the latter her City Habitation, and that it is no wonder for a Wife of one of the Priests of better rank (such as she was, *Luke* 1. 6.) to be provided with such variety.

The Convent of *St. John* has been within these four years rebuilt from the ground. It is at present a large square Building, uniform and neat all over; but that which is most eminently beautiful in it is it's Church. It consists of three Isles, and has in the middle a handsom Cupola, under which is a pavement of Mosaick, equal to, if not exceeding the finest works of the Ancients in that kind. At the upper end of the North Isle, you go down seven Marble Steps, to a very splendid Altar, erected over the very place where they say the holy *Baptist* was Born. Here are Artificers still employ'd, in adding farther beauty and ornament to this Convent; and yet it has been so expensive a work already, that the Fryars themselves give out, there is not a Stone laid in it but has cost them a Dollar: which considering the large Sums exacted by the Turks for Licence to begin Fabricks of this nature, and also their perpetual extortion, and Avarria's afterwards, besides the necessary charge of Building, may be allow'd to pass for no extravagant Hyperbole.

94 A Journey from *Aleppo* to *Jerusalem*.

Returning from *St. Johns* toward *Jerusalem*, we came in about three quarters of an hour to a Convent of the Greeks, taking it's Name from the holy Cross. This Convent is very neat in it's structure, and in it's situation delightful. But that which most deserves to be noted in it, is the reason of it's Name, and Foundation. It is because here is the Earth, that nourished the Root, that bore the Tree, that yielded the Timber that made the Cross. Under the high Altar you are shewn a hole in the ground where the stump of the Tree stood, and it meets with not a few Visitants so much verier stocks than it self, as to fall down and worship it. This Convent, is not above half an hour from *Jerusalem*, to which place we return'd this evening, being the fifth day since our departure thence.

After our return, we were invited into the Convent, to have our feet wash'd. A Ceremony perform'd to each Pilgrim by the Father Guardian himself. The whole Society stands round singing some Latin Hymns, all the while the Father Guardian is doing his office: and when he has done, every Fryar comes in order, and kisses the feet of the Pilgrim. All this was perform'd with great order, and solemnity; and if it serv'd, either to testify a sincere humility and charity in them, or to improve those excellent Graces in others, it might pass for no unuseful Ceremony.

*Saturday, April 3.*

We went about midday to see the function of the *Holy Fire*. This is a Ceremony kept up by the Greeks, and Armenians, upon a perswasion, that every Easter Eve, there is a Miraculous Flame descends from Heaven into the holy Sepulcher, and kindles all the Lamps and Candles there, as the Sacrifice was burnt at the Prayers of *Elijah*, 1 *Kings* 18.

Coming to the Church of the holy Sepulcher, we found it crowded with a numerous and distracted Mob, making a hideous clamour very unfit for that sacred place, and better becoming Bacchanals than Christians. Getting with  
some

some struggle thro' this crowd, we went up into the Gallery on that side of the Church next the Latin Convent : whence we could discern all that pass'd in this religious frenzy.

They began their disorders by running round the holy Sepulcher with all their might and swiftness, crying out as they went, *Huia*, which signifies *this is he*, or *this is it*: an expression by which they assert the verity of the Christian Religion. After they had by these vertiginous circulations and clamours turn'd their heads, and inflam'd their madness, they began to act the most antick tricks, and postures, in a thousand shapes of distraction. Sometimes they drag'd one another along the floor all round the Sepulcher ; sometimes they set one Man upright on another's shoulders, and in this posture march'd round ; sometimes they took Men with their heels upward, and hurry'd them about in such an undecent manner as to expose their Nudities ; sometimes they tumbled round the Sepulcher, after the manner of Tumblers on the Stage : in a word, nothing can be imagin'd more rude or extravagant than what was acted upon this occasion.

In this tumultuous frantick humour they continued from twelve till four of the Clock : the reason of which delay was, because of a Suit that was then in debate before the Cadi, betwixt the Greeks and Armenians. The former endeavouring to exclude the latter from having any share in this Miracle. Both Parties having expended (as I was inform'd) five thousand Dollars between them. In this foolish Controversy, the Cadi at least gave sentence ; that they should enter the holy Sepulcher together, as had been usual at former times. Sentence being thus given, at four of the Clock both Nations went on with their Ceremony. The Greeks first set out, in a procession round the holy Sepulcher, and immediately at their heels follow'd the Armenians. In this order they compass'd the holy Sepulcher thrice, having produc'd all their Gallantry of Standards, Streamers, Crucifixes, and Embroider'd Habits upon this occasion.

96 A Journey from *Aleppo* to *Jerusalem*.

Toward the end of this proceſſion, there was a Pigeon came fluttering into the Cupola over the Sepulcher; at ſight of which, there was a greater ſhout and clamour than before. This Bird, the Latins told us, was purpoſely let fly by the Greeks, to deceive the people into an opinion that it was a viſible deſcent of the Holy Ghoſt.

The proceſſion being over, the Suffragan of the Greek Patriarch (he being himſelf at *Conſtantinople*) and the Principal Armenian Biſhop approach'd to the door of the Sepulcher, and cutting the ſtring with which it is faſtned and ſeal'd, enter'd in ſhutting the door after them; all the Candles and Lamps within having been before extinguiſh'd, in the preſence of the Turks, and other witneſſes. The exclamations were doubled, as the Miracle drew nearer to it's accompliſhment, and the People preſs'd with ſuch vehemence towards the door of the Sepulcher, that it was not in the power of the Turks, ſet to guard it, with the ſevereſt drubs to keep them off. The cauſe of their preſſing in this manner, is the great deſire they have, to light their Candles at the holy Flame, as ſoon as it is firſt brought out of the Sepulcher: it being eſteem'd the moſt ſacred and pure, as coming immediately from Heaven.

The two Miracle Mongers had not been above a minute in the holy Sepulcher, when the glimmering of the holy Fire was ſeen, or imagin'd to appear, thro' ſome chinks of the door, and certainly Bedlam it ſelf never ſaw ſuch an unruly transport, as was produc'd in the Mob at this ſight.

Immediately after out came the two Priests, with blazing Torches in their hands, which they held up at the door of the Sepulcher, while the People throng'd about with inexpressible ardour: every one ſtriving to obtain a part of the firſt, and pureſt Flame. The Turks in the mean time, with huge Clubs, laid them on without mercy: but all this could not repel them, the exceſs of their transport making them inſenſible of pain. Thoſe that got the Fire applied it immediately to their Beards, Faces, and Boſoms,

pre-

## A Journey from Aleppo to Jerusalem. 97

pretending that it would not burn like an Earthly Flame. But I plainly saw none of them could endure this experiment long enough to make good that pretention.

So many hands being employ'd, you may be sure, it could not be long before innumerable Tapers were lighted. The whole Church, Gallerys, and every place seem'd instantly to be in a Flame, and with this Illumination the Ceremony ended.

It must be own'd that those two within the Sepulcher, perform'd their part with great quickness, and dexterity. But the behaviour of the Rabble without, very much discredited the Miracle. The Latins take a great deal of pains to expose this Ceremony, as a most shameful imposture, and a scandal to the Christian Religion: perhaps out of envy that others should be Masters of so gainful a business. But the Greeks and Armenians pin their Faith upon it, and make their Pilgrimages chiefly upon this motive, and 'tis the deplorable unhappiness of their Priests, that having acted the Cheat so long already, they are forc'd now to stand to it, for fear of endangering the Apostacy of their People.

Going out of the Church, after the rout was over, we saw several People gather'd about the Stone of Unction: who having got a good store of Candles, lighted with the holy Fire, were employ'd in dawbing pieces of Linnen with the Wicks of them and the melting Wax: which pieces of Linnen were design'd for Winding sheets: and 'tis the opinion of these poor People, that if they can but have the happiness, to be buried in a shroud smutted with this Celestial Fire, it will certainly secure them from the Flames of Hell.

*Sunday, April 4.*

This day being our Easter, we did not go abroad to visit any places, the time requiring an employment of another nature.

Monday, April 5.

This morning we went to see some more of the Curiosities which had been yet unvisited by us. The first place we came to that which they call St. *Peter's* Prison, from which he was deliver'd by the Angel, *Acts* 12. It is close by the Church of the holy Sepulcher, and still serves for it's Primitive use. About the space of a furlong from thence we came to an old Church, held to have been built by *Helena*, in the place where stood the House of *Zebedee*. This is in the hands of the Greeks, who tell you, that *Zebedee* being a Fisherman was wont to bring Fish from *Joppa* hither, and to vend it at this place. Not far from hence we came to the place where they say stood anciently the Iron Gate, which open'd to *Peter* of it's own accord. A few steps farther is the small Church built over the House of *Mark* to which the Apostle directed his course, after his miraculous Goal delivery. The Syrians (who have this place in their custody) pretend to shew you the very Window at which *Rhoda* look'd out, while *Peter* knock'd at the door. In the Church they shew a Syriack Manuscript, of the New Testament in Folio, pretended to be eight hundred and fifty two years old, and a little Stone-Font used by the *Apostles* themselves in Baptizing. About one hundred and fifty paces farther in the same Street is that which they call the House of St. *Thomas*, converted formerly into a Church, but now a Mosque. Not many paces farther is another Street crossing the former, which leads you on the right hand to the place, where they say our Lord appear'd, after his Resurrection, to the three *Marys*, *Mat.* 28. 9 Three *Marys* the Fryars tell you, tho' in that place of St. *Matthew* mention is made but of two. The same Street carries you on the left hand to the Armenian Convent. The Armenians have here a very large and delightful space of ground: their Convent and Gardens taking up all that part of *Mount Sion*, which is within the Walls of the City. Their Church is built over the place, where they say St. *James*, the Brother of *John*

was

was Beheaded, *Acts* 12. 2. In a small Chappel on the North side of the Church is shewn the very place of his Decollation. In this Church are two Altars set out with extraordinary splendour, being deck'd with rich Miters, Embroider'd Copes, Crosses both Silver and Gold, Crowns, Chalice, and other Church Utensils without number. In the middle of the Church is a Pulpit made of Tortoise-shell, and Mother of Pearl, with a beautiful Canopy, or Cupola over it, of the same Fabrick. The Tortoise-shell and Mother of Pearl are so exquisitely mingled and inlaid in each other, that the work far exceeds the materials. In a kind of Anti-Chappel to this Church, there are laid up on one side of an Altar three large rough Stones, esteem'd very pretious: as being one of them the Stone upon which *Moses* cast the two Tables, when he broke them, in Indignation, at the Idolatry of the *Israelites*: the other two being brought, one from the place of our Lord's Baptism, the other from that of his Transfiguration.

Leaving this Convent, we went a little farther to another small Church which was likewise in the hands of the Armenians. This is suppos'd to be founded in the place where *Annas's* House stood. Within the Church, not far from the door, is shewn a hole in the Wall, denoting the place, where one of the Officers of the high Priest smote our Blessed Saviour, *John* 18. 22. The Officer, by whose impious hand that Buffet was given, the Fryars will have to be the same *Malchus*, whose Ear our Lord had heal'd. In the Court before this Chappel is an Olive Tree, of which it is reported, that Christ was chain'd to it for some time by order of *Annas* to secure him from escaping.

From the House of *Annas* we were conducted out of *Sion* Gate which is near adjoining to that which they call the House of *Cajaphas*; which is another small Chappel belonging also to the Armenians. Here under the Altar they tell us is deposited that very Stone, which was laid to secure the door of our Saviour's Sepulcher, *Mat.* 27. 60. It was a long time kept in the Church of the Sepulcher; but

100 A Journey from *Aleppo* to *Jerusalem*.

the Armenians not many years since, stole it from thence by a stratagem, and convey'd it to this place. The Stone is two yards and a quarter long, high one yard, and broad as much. It is plaister'd all over, except in five or six little places where it is left bare, to receive the immediate kisses, and other devotions of Pilgrims. Here is likewise shewn a little Cell said to have been our Lord's Prison till the morning, when he was carried from hence before *Pilate*, and also the place where *Peter* was frighted into a denial of his Master.

A little farther without the Gate is the Church of the *Coenaculum*: where they say Christ instituted his last Supper. It is now a Mosque, and not to be seen by Christians. Near this is a Well, which is said to mark out the place at which the *Apostles* divided from each other, in order to go every Man to his several Charge, and close by the Well are the ruins of a House in which the Blessed Virgin is suppos'd to have breath'd her last. Going Eastward a little way down the Hill, we were shewn the place where a Jew arrested the Corps of the Blessed Virgin as she was carry'd to her Interment; for which impious presumption, he had his hand wither'd wherewith he had seiz'd the Bier. About as much lower in the middle of the Hill, they shew you the Grot, in which St. *Peter* wept so bitterly for his inconstancy to his Lord.

We extended our Circuit no farther at this time: but enter'd the City again at *Sion* Gate. Turning down as soon as we had enter'd on the right hand, and going about two furlongs close by the City Wall, we were had into a Garden, lying at the foot of *Mount Moriah*, on the South side. Here we were shewn several large Vaults, annex'd to the Mountain on this side, and running at least fifty yards under ground. They were built in two Isles, arch'd at top with huge firm Stone, and sustain'd with tall Pillars consisting each of one single Stone, and two yards in diameter. This might possibly be some under ground work made to enlarge the Area of the Temple. For *Josephus* seems to describe some such work as this erected over the

Val-

A Journey from *Aleppo* to *Jerusalem*. 101

Valley on this side of the Temple, *Ant. Jud. Lib. 15. Cap. ult.*

From these Vaults, we return'd toward the Convent. In our way, we pass'd thro' the Turkish *Bazars*, and took a view of the beautiful Gate of the Temple. But we could not just view it in passing, it not being safe to stay here long by reason of the superstition of the Turks.

*Thursday, April 6.*

The next morning we took another progress about the City. We made our Exit at *Bethlehem* Gate, and turning down on the left hand under the Castle of the *Pisans*, came in about a furlong and half to that which they call *Bathsheba's* Pool. It lies at the bottom of *Mount Sion*, and is suppos'd to be the same in which *Bathsheba* was washing her self, when *David* spied her from the Terrace of his Pallace. But others refer this accident to another lesser Pool in a Garden, just within *Bethlehem* Gate, and perhaps both opinions are equally in the right.

A little below this Pool begins the Valley of *Hinnom*: on the West side of which is the place call'd anciently the *Potters Field*, and afterwards the *Field of Blood*, from it's being purchas'd with the pieces of Silver which were the Price of the Blood of Christ; but at present, from that veneration which it has obtain'd amongst Christians, it is call'd *Campo Sancto*. It is a small plat of ground not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square Fabrick twelve yards high, built for a Charnel House. The Corpses are let down into it from the top, there being five holes left open for that purpose. Looking down thro' these holes we could see many Bodies under several degrees of decay; from which it may be conjectur'd, that this Grave does not make that quick dispatch with the Corpses committed to it, which is commonly reported. The Armenians have the command of this Burying place, for which they pay the Turks a Rent of one Zequin a day. The Earth is of a chalky Substance hereabouts.

A lit-

102 A Journey from Aleppo to Jerusalem.

A little below the *Campo Sancto* is shewn an intricate Cave or Sepulcher consisting of several Rooms one within another, in which the *Apostles* are said to have hid themselves, when they forsook their Master, and fled. The entrance of the Cave discovers signs of it's having been adorn'd with Painting in ancient times.

A little farther the Valley of *Hinnom* terminates, that of *Jehosaphat* running cross the Mouth of it. Along the bottom of this latter Valley runs the Brook *Cedron*; a Brook in Winter time, but without the least drop of Water in it all the time we were at *Jerusalem*.

In the Valley of *Jehosaphat*, the first thing you are carry'd to is the Well of *Nehemiah*, so call'd because reputed to be the same place from which that restorer of *Israel* recovered the Fire of the Altar, after the Babylonish Captivity, 2 *Mac.* 1. 19. A little higher in the Valley, on the left hand, you come to a Tree, suppos'd to mark out the place where the *Evangelical Prophet* was sawn asunder. About one hundred paces higher on the same side is the Pool of *Siloam*. It was anciently dignified with a Church built over it. But when we were there, a Tanner made no scruple to dress his hides in it. Going about a furlong farther on the same side, you come to the Fountain of the *Blessed Virgin*, so called, because she was wont (as is reported) to resort hither for Water; but at what time, and upon what occasions, it is not yet agreed. Over against this Fountain on the other side of the Valley, is a Village call'd *Siloe*, in which *Solomon* is said to have kept his strange Wives; and above the Village is a Hill call'd the *Mountain of Offence*, because there *Solomon* built the high places mention'd, 1 *Kings* 11. 7. his Wives having perverted his wife heart, to follow their Idolatrous Abominations in his declining years. On the same side, and not far distant from *Siloe*, they shew another *Aceldama* or *Field of Blood*, so call'd, because there it was, that *Judas* by the just judgment of God, met with his compounded death, *Mat.* 27. 5. *Acts* 1. 18, 19. A little farther on the same side of the Valley, they shew'd us several Jewish Monu-

## A Journey from *Aleppo* to *Jerusalem*. 103

Monuments. Amongst the rest there are two noble Antiquities, which they call the Sepulcher of *Zachary* and the Pillar of *Abfolom*. Close by the latter is the Sepulcher of *Jehosaphat* from which the whole Valley takes it's Name.

Upon the edge of the Hill on the opposite side of the Valley, there runs along in a direct line, the Wall of the City. Near the corner of which there is a short end of a Pillar, jetting out of the Wall. Upon this Pillar the Turks have a tradition that *Mahomet* shall sit in Judgment, at the last day, and that all the World shall be gathered together in the Valley below, to receive their doom from his Mouth. A little farther Northward is the Gate of the Temple. It is at present wall'd up, because the Turks here have a Prophecy, that their destruction shall enter at that Gate, the completion of which prediction, they endeavour by this means to prevent. Below this Gate, in the bottom of the Valley is a broad hard Stone, discovering several impressions upon it, which you may fancy to be Footsteps. These the Fryars tell you are Prints made by our Blessed Saviour's Feet, when after his Apprehension he was hurried violently away to the Tribunal of his Blood-thirsty Persecutors.

From hence, keeping still in the bottom of the Valley you come in a few paces to a place, which they call the Sepulcher of the *Blessed Virgin*. It has a magnificent descent down into it of forty seven Stairs: On the right hand, as you go down is the Sepulcher of *St. Anna*, the Mother, and on the left that of *St. Joseph* the Husband of the Blessed Virgin.

Having finish'd our visit to this place, we went up the Hill toward the City. In the side of the ascent, we were shewn a broad Stone on which they say *St. Stephen* suffer'd Martyrdom; and not far from it is a Grot into which they tell you the outrageous Jewish Zealots cast his Body, when they had satiated their fury upon him. From hence we went immediately to *St. Stephen's Gate*, so call'd from it's Vicinity to this place of the Protomartyr's suffering; and so return'd to our Lodging.

*Wed-*

Wednesday, April 7.

The next morning we set out again, in order to see the Sanctuaries, and other visitable places upon *Mount Olivet*. We went out at *St. Stephen's Gate*, and crossing the Valley of *Jehosaphat*, began immediately to ascend the Mountains: Being got about two thirds of the way up, we came to certain Grotto's cut with intricate Windings and Caverns under ground. These are call'd the Sepulchers of the *Prophets*. A little higher up are twelve arch'd Vaults under ground standing side by side; these were built in memory of the twelve *Apostles* who are said to have compil'd their Creed in this place. Sixty paces higher you come to the place, where they say Christ utter'd his Prophecy concerning the final destruction of *Jerusalem*. *Mat. 2. 4.* And a little on the right hand of this, is the place where they say he dictated a second time the *Pater noster* to his Disciples, *Luke 11. 1, 2.* Somewhat higher is the Cave of *St. Pelagia*, and as much more above that a Pillar, signifying the place where an Angel gave the Blessed Virgin three days warning of her Death: at the top of the Hill, you come to the place of our Blessed Lord's Ascension. Here was anciently a large Church, built in honour of that glorious Triumph; but, all that now remains of it is only an octogonal Cupola, about eight yards in diameter, standing, as they say, over the very place, where were set the last Footsteps of the Son of God here on Earth. Within the Cupola there is seen, in a hard Stone, as they tell you, the print of one of his Feet. Here was also that of the other Foot sometime since; but it has been remov'd from hence by the Turks into the great Mosque upon *Mount Moriah*. This Chappel of the Ascension the Turks have the Custody of, and use it for a Mosque. There are many other holy places about *Jerusalem*, which the Turks pretend to have a veneration for, equally with the Christians, and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's sake, and to the end that they may

A Journey from *Aleppo* to *Jerusalem*. 105

exact Money from the Christians for admission into them, I will not determine.

About two furlongs from this place Northward, is the highest part of *Mount Olivet*; and upon that was anciently erected an high Tower, in memory of that Apparition of the two Angels to the Apostles, after our Blessed Lord's Ascension, *Acts* 1. 10, 11. from which the Tower it self had the Name given it of *Viri Galilæi*! This ancient Monument remain'd till about two years since, when it was demolish'd by a Turk, who had bought the Field in which it stood; but nevertheless you have still from the natural height of the place, a large prospect of *Jerusalem*, and the adjacent Country, and of the dead Sea, &c.

From this place we descended the Mount again by another Road. At about the midway down they shew you the place where Christ beheld the City and wept over it, *Luke* 19. 41. Near the bottom of the Hill is a great Stone upon which, you are told, the Blessed Virgin let fall her Girdle after her Assumption, in order to convince St. *Thomas*, who, they say, was troubled with a fit of his old Incredulity upon this occasion. There is still to be seen a small winding channel upon the Stone, which they will have to be the impression made by the Girdle when it fell, and to be left for the conviction of all such as shall suspect the truth of their Story of the Assumption.

About twenty yards lower they shew you *Gethsemane*, an even plat of ground, not above fifty seven yards square, lying between the foot of *Mount Olivet* and the brook *Cedron*. It is well planted with Olive Trees, and those of so old a growth, that they are believ'd to be the same that stood here in our Blessed Saviour's time. In vertue of which perswasion, the Olives, and Olive stones, and Oyl which they produce, became an excellent commodity in *Spain*. But that these Trees cannot be so ancient as is pretended, is evident from what *Josephus* testifies, *Lib.* 7. *Bell. Jud. Cap.* 15. and in other places, viz. that *Titus* in his Siege of *Jerusalem*, cut down all the Trees within about one hundred furlongs of *Jerusalem*; and that the

106 A Journey from *Aleppo* to *Jerusalem*.

Souldiers were forced to fetch Wood so far for making their Mounts when they Assaulted the Temple.

At the upper corner of the Garden is a flat naked ledge of Rock, reputed to be the place, on which the Apostles, *Peter*, *James*, and *John*, fell a sleep during the Agony of our Lord. And a few paces from hence is a Grotto said to be the place in which Christ underwent that bitter part of his Passion.

About eight paces from the place where the Apostles slept, is a small shred of ground twelve yards long, and one broad, suppos'd to be the very Path on which the Traitor *Judas* walk'd up to Christ, saying, *Hail Master*, and kissed him. This narrow Path is separated by a Wall out of the midst of the Garden, as a *Terra damnata*; a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground on which was acted such an infamous treachery.

From hence we cross'd the Brook *Cedron* close by the reputed Sepulcher of the Blessed Virgin, and entring at *St. Stephen's Gate* return'd again to the Convent.

*Thursday, April 8.*

We went to see the Palace of *Pilate*, I mean the place where they say it stood, for now an ordinary Turkish House possesse's it's room. It is not far from the Gate of *St. Stephen*, and borders upon the Area of the Temple on the North side. From the Terrace of this House you have a fair prospect of all the place where the Temple stood, indeed the only good prospect, that is allow'd you of it, for there is no going within the borders of it, without forfeiting your Life, or which is worse your Religion. A fitter place for an August Building could not be found in the whole World than this Area. It lies upon the top of *Mount Moriah* over against *Mount Olivet*, the Valley of *Jehosaphat* lying between both Mountains. It is, as far as I could compute by walking round it without, five hundred and seventy of my paces in length, and three hundred and seventy in breadth, and one may still discern

## A Journey from *Aleppo* to *Jerusalem*. 107

marks of the great labour that it cost, to cut away the hard Rock, and to level such a spacious Area upon so strong a Mountain. In the middle of the Area stands at present a Mosque of an octagonal figure, suppos'd to be built upon the same ground, where anciently stood the *Sanctum Sanctorum*. It is neither eminent for it's largeness nor it's Structure, and yet it makes a very stately figure, by the sole advantage of it's situation.

In this pretended House of *Pilate* is shewn the Room in which Christ was mock'd with the Ensigns of Royalty, and buffeted by the Souldiers. At the coming out of the House is a descent, where was anciently the *Scala Sancta*. On the other side of the Street (which was anciently part of the Palace also) is the Room where they say our Lord was scourged. It was once us'd for a Stable by the Son of a certain *Bassa* of *Jerusalem*: but presently upon this profanation, they say, there came such a mortality amongst his Horses, as forc'd him to resign the place: by which means it was redeem'd from that fordid use, but nevertheless, when we were there, it was no better than a Weaver's Shop. In our return from *Pilate's* Palace, we pass'd along the *Dolorous way*, in which walk, we were shewn in order: First, the place where *Pilate* brought our Lord forth, to present to the People, with this mystick Saying, *Behold the Man*! Secondly, where Christ fainted thrice, under the weight of his Cross: Thirdly, where the Blessed Virgin swoon'd away at so tragical a Spectacle: Fourthly, where St. *Veronica* presented to him the Handkerchief to wipe his bleeding Brows: Fifthly, where the Souldiers compell'd *Simon* the *Cyrenian* to bear his Cross: all which places I need only to name.

*Friday, April 9.*

We went to take a view of that which they call the Pool of *Bethesda*. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of Water. At it's West end it discovers some old Arches, now damm'd up. These some will have to be the five

108 A Journey from *Aleppo* to *Jerusalem*.

Porches in which sat that Multitude of lame, halt, and blind, *John 5*. but the mischief is, instead of five there are but three of them. The Pool is contiguous on one side to *St. Stephen's Gate*, on the other to the Area of the Temple.

From hence we went to the Convent or Nunnery of *St. Ann*. The Church here is large, and entire, and so are part of the Lodgings, but both are desolate and neglected. In a Grotto under the Church is shewn the place, where, they say, the Blessed Virgin was Born. Near this Church they shew the *Pharisees House*, where *Mary Magdalen* exhibited those admirable evidences of a penitent affection towards our Saviour: *washing his feet with her tears, and wiping them with her hair, Luke 7. 38*. This place also has been anciently dignified with holy Buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to see *Mount Gibon*, and the Pool of the same Name. It lies about two furlongs without *Bethlehem Gate* Westward. It is a stately Pool, one hundred and six paces long and sixty seven broad, and lin'd with wall and plaister, and was, when we were there, well stor'd with Water.

*Saturday, April 10.*

We went to take our leaves of the holy Sepulcher, this being the last time that it was to be open'd this Festival.

Upon this finishing day, and the night following, the Turks allow free admittance for all People, without demanding any fee for entrance as at other times; calling it a day of Charity. By this promiscuous Licence, they let in not only the poor, but, as I was told, the lewd and vicious also: who come hither to get convenient opportunity for prostitution, prophaning the holy places in such a manner (as it is said) that they were not worse defil'd even then when the Heathens here celebrated their *Aphrodisia*.

*Sunday, April 11.*

Now began the Turks *Byram* (that is the Feast which they celebrate after their Lent, call'd by them *Ramadam*)  
this

## A Journey from *Aleppo* to *Jerusalem*. 109

this being a time of great Libertinism amongst the Rabble, we thought it prudent to confine our selves to our Lodgings for some time, to the end that we might avoid such Insolencies as are usual in such times of publick Festivity. Our confinement was the less incommodious because there was hardly any thing, either within or about the City, which we had not already visited.

*Monday, April 12. Tuesday, April 13.*

We kept close to our Quarters, but however not in idleness: the time being now come, when we were to contrive, and provide things in order for our departure. We had a bad account, from all hands, of the Country's being more and more embroyl'd by the Arabs; which made us somewhat unresolv'd what way and method to take for our return. But during our suspense it was told us, that the Mosolem was likewise upon his return to his Master, the *Bassa* of *Tripoli*: upon which intelligence we resolv'd, if possible, to join our selves to his Company.

*Wednesday, April 14.*

We went with a small Present in our hands to wait upon the Mosolem; in order to enquire the time of his departure, and acquaint him with our desire to go under his protection. He assur'd us of his setting out the next morning, so we immediately took our leaves in order to prepare our selves for accompanying him.

I was willing before our departure to measure the Circuit of the City; so taking one of the Fryars with me, I went out in the afternoon, in order to pace the Walls round. We went out at *Bethlehem* Gate, and proceeding on the right hand came about to the same Gate again. I found the whole City 4630 paces in Circumference, which I computed thus.

Paces

# 110 A Journey from Aleppo to Jerusalem.

	Paces
From <i>Bethlehem</i> Gate to the corner on the right hand	400
From that corner to <i>Damascus</i> Gate	680
From <i>Damascus</i> Gate to <i>Herod's</i>	380
From <i>Herod's</i> Gate to <i>Jeremiah's</i> Prison	150
From <i>Jeremiah's</i> Prison to the corner next the Valley of <i>Jehosaphat</i>	225
From that corner to <i>St. Stephen's</i> Gate	385
From <i>St. Stephen's</i> Gate to the <i>Golden</i> Gate	240
From the <i>Golden</i> Gate to the corner of the Wall	380
From that corner to the <i>Dung</i> Gate	470
From the <i>Dung</i> Gate to <i>Sion</i> Gate	605
From <i>Sion</i> Gate to the corner of the Wall	215
From that corner to <i>Bethlehem</i> Gate	500

In all, Paces 4630

The reduction of my paces to yards, is by casting away a tenth part, ten of my paces making nine yards, by which reckoning the 4630 paces amount to 4167 yards, which make just two miles and a half.

*Thursday, April 15.*

This morning our Diplomata were presented us by the Father Guardian, to certify our having visited all the holy places, and we presented the Convent fifty Dollars a Man, as a gratuity for their trouble: which offices having past betwixt us we took our leaves.

We set out together with the Mosolem, and proceeding in the same Road, by which we came, lodged the first night at *Kane Leban*. But the Mosolem left us here, and continued his Stage as far as *Naplosa*, so we saw him no more. The Country People were now every where at plough in the Fields, in order to sow Cotton. 'Twas observable that in ploughing they us'd Goats of an extraordinary size. Upon measuring of several, I found them about eight foot long, and at the bigger end six inches in circumference. They were arm'd at the lesser end with a sharp Prickle for driving the Oxen, and at the other end with

## A Journey from Aleppo to Jerusalem. III

with a small Spade, or Paddle of Iron, strong and massy for cleaning the Plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a Goad as one of these that *Shamgar* made that prodigious slaughter related of him, *Judg. Cap. 3. v. 31*? I am confident that whoever should see one of these Instruments, would judge it to be a Weapon, not less fit, perhaps fitter than a Sword for such an Execution. Goads of this sort I saw always us'd hereabouts, and also in *Syria*, and the reason is, because the same single Person both drives the Oxen, and also holds and manages the Plough, which make it necessary to use such a Goad as is above describ'd, to avoid the encumbrance of two Instruments.

*Friday, April 16.*

Leaving *Kane Leban*, we proceeded still in our former Road, and passing by *Naplosa*, and *Samaria*, we came to the Fountain *Selee*, and there took up our Lodging this night.

*Saturday, April 17.*

The next morning we continued on in the same Road that we Travell'd when outward bound, till we came to *Caphar Arab*. At this place we left our former way, and instead of turning off on the left hand to go for *Acra*, we kept our course straight forwards, resolving to cross directly athwart the Plain of *Esdraelon*, and to visit *Nazareth*.

Proceeding in this course from *Caphar Arab*, we came in about half an hour to *Jeneen*. This is a large old Town, on the skirts of *Esdraelon*: it has in it an old Castle, and two Mosques, and is the chief residence of the *Emir Chibly*. Here we were accosted with a Command from the *Emir* not to advance any farther, till he should come in person, to receive of us his Caphars. This was very unwelcome News to us, who had met with a tryal of his civility before. But however we had no remedy, and therefore thought it best to comply as contentedly as we could.

Ha-

112 A Journey from *Aleppo* to *Jerusalem*.

Having been kept thus in suspense from two in the morning till Sun set, we then receiv'd an Order from the Prince, to pay the *Caphar* to an Officer, whom he sent to receive it, and dismiss us.

Having receiv'd this Licence, we made all the haste we could to dispatch the *Caphar*, and to get clear of these Arabs. But notwithstanding all our diligence, it was near midnight before we could finish. After which we departed, and entring immediately into the Plain of *Esdraeton*, Travell'd over it all night, and in seven hours reach'd it's other side. Here we had a very steep and rocky ascent, but however in half an hour we master'd it, and arriv'd at *Nazareth*.

*Sunday, April 18.*

*Nazareth* is at present only an inconsiderable Village, situate in a kind of round concave Valley, on the top of an high Hill. We were entertain'd at the Convent, built over the place of the Annunciation. At this place are as it were immured seven or eight Latin Fathers, who live a life truly mortified, being perpetually in fear of the Arabs, who are absolute Lords of all the Country.

We went in the afternoon to visit the Sanctuary of this place. The Church of *Nazareth* stands in a Cave, suppos'd to be the place, where the Blessed Virgin receiv'd that joyful message of the Angel, *Hail thou that art highly favoured*, &c. *Luke* 1. 28. It resembles the figure of a Cross. That part of it that stands for the Tree of the Cross is fourteen paces long and six over, and runs directly into the Grot, having no other Arch over it at top but that of the natural Rock. The traverse part of the Cross is nine paces long and four broad, and is built athwart the Mouth of the Grot. Just at the section of the Cross are erected two Granite Pillars, each two foot, and one inch diameter, and about three foot distance from each other. They are suppos'd to stand on the very places, one, where the Angel, the other, where the Blessed Virgin stood at the time of the Annunciation. Of these Pillars, the innermost being that

A Journey from *Aleppo* to *Jerusalem*. 113

that of the Blessed Virgin, has being broke away by the Turks, in expectation of finding Treasure under it, so that eighteen inches length of it is clean gone, between the Pillar and it's Pedestal. Nevertheless it remains erect; tho', by what art it is sustain'd, I could not discern. It touches the roof above, and is probably hang'd upon that: unless you had rather take the Fryars account of it, *viz.* that it is supported by a Miracle.

After this we went to see the House of *Joseph*, being the same, as they tell you, in which the Son of God liv'd, for near thirty years, in subjection to Man, *Luke 2. 51.* Not far distant from hence they shew you the Synagogue; where our Blessed Lord Preach'd that Sermon, *Luke 4* by which he so exasperated his Country-men. Both these places lie North West from the Convent, and were anciently dignified each with a handsome Church, but these Monuments of Queen *Helena's* Piety are now in ruins.

*Monday, April 19.*

This day we destin'd for visiting *Mount Tabor*, standing by it self in the Plain of *Esdraelon*, about two or three furlongs within the Plain.

It's being situated in such a separate manner has induc'd most Authors to conclude, that this must needs be that holy Mountain (as *St. Peter* styles it, *2 Pet. 1. 18.*) which was the place of our Blessed Lord's Transfiguration related *Mat. 17. Mark. 9.* There you read that Christ took with him Peter, James, and John, into a Mountain apart; from which description they infer that the Mountain there spoke of can be no other than *Tabor*. The conclusion may possibly be true, but the argument us'd to prove it seems incompetent: because the term *χωρὶς ἰδίῳ* or *apart*, most likely relates to the withdrawing and retirement of the persons there spoken of; and not the situation of the Mountain.

After a very laborious ascent which took up near an hour, we reach'd the highest part of the Mountain. It has a plain Area at top, most fertile, and delicious, of an oval

P

figure,

# 114 A Journey from *Aleppo* to *Jerusalem*.

figure, extended about one furlong in breadth, and two in length. This Area is enclos'd with Trees on all parts, except toward the South. It was anciently environ'd with Walls, and Trenches, and other Fortifications, of which it exhibits many remains at this day.

In this Area there are in several places Cisterns of good Water, but those which are most devoutly visited, are three contiguous Grottos made to represent the three Tabernacles which *St. Peter* propos'd to erect, in the astonishment that posselt him at the glory of the Transfiguration. *Lord* (says he) *it is good for us to be here; let us make three Tabernacles, one for Thee, &c.*

I cannot forbear to mention in this place, an observation, which is very obvious to all that visit the *Holy-Land*. viz. that almost all Passages and Histories related in the Gospel, are represented by them that undertake to shew where every thing was done, as having been done most of them in Grottos; and that even in such cases, where the condition and the circumstances of the actions themselves seem to require places of another nature.

Thus if you would see the place where *St. Ann* was deliver'd of the Blessed Virgin, you are carried to a Grotto: if the place of the Annunciation, it is also a Grotto: if the place where the Blessed Virgin saluted *Elizabeth*; if that of the Baptist's, or that of our Blessed Saviour's Nativity; if that of the Agony, or that of *St. Peter's* Repentance, or that where the Apostles made the Creed, or this of the Transfiguration, all these places are also Grottos: and in a word, where-ever you go, you find almost every thing is represented as done under ground. Certainly Grottos were anciently held in great esteem, or else they could never have been assign'd, in spite of all probability, for the places in which were done so many various actions. Perhaps it was the Hermits way of living in Grottos from the fifth, or sixth Century downward that has brought them ever since to be in so great reputation.



Mount Tabor

Pag. u4.

1. Naim. 2. Endor. 3. Mount Hermon. 4. The mountains of Gilboa. 5. The mountains of Samaria. 6. The river Kishon. 7. The Plain of Esdraelon. 8. valley of Iezrael.

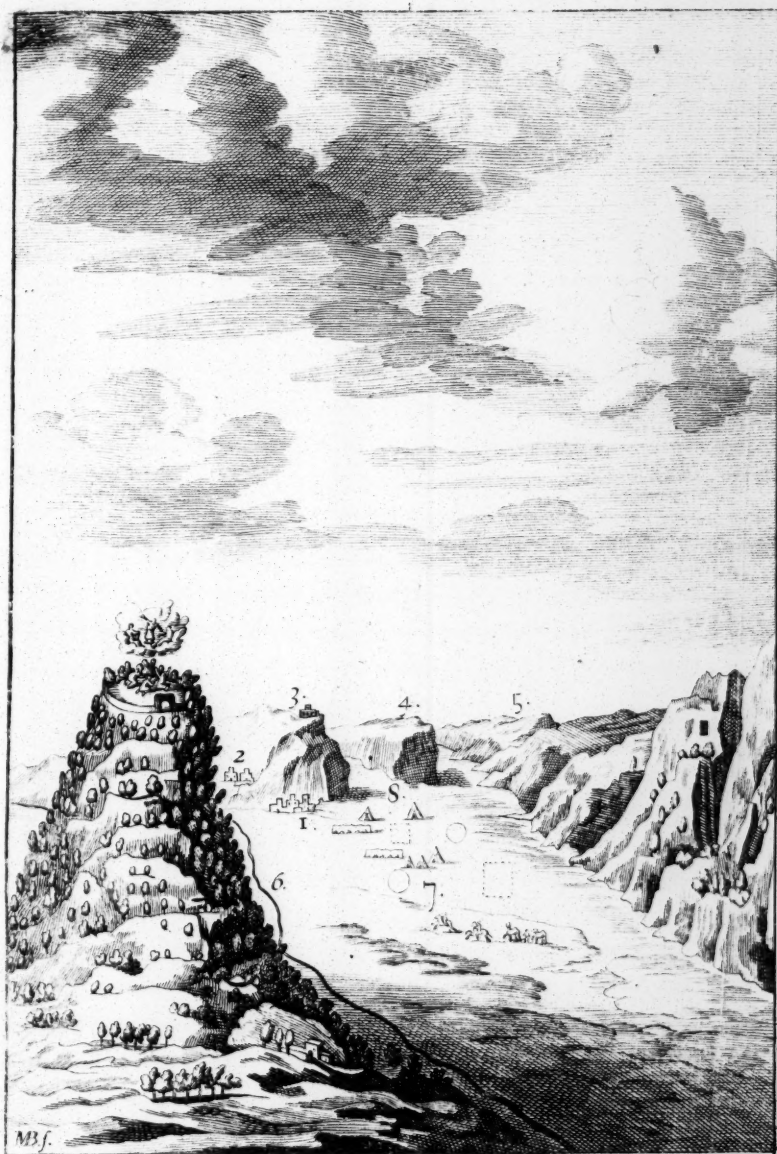
# 114 A Journey from *Aleppo* to *Jerusalem*.

figure, extended about one furlong in breadth, and two in length. This Area is enclos'd with Trees on all parts, except toward the South. It was anciently environ'd with Walls, and Trenches, and other Fortifications, of which it exhibits many remains at this day.

In this Area there are in several places Cisterns of good Water, but those which are most devoutly visited, are three contiguous Grottos made to represent the three Tabernacles which *St. Peter* propos'd to erect, in the astonishment that possess'd him at the glory of the Transfiguration. *Lord* (says he) *it is good for us to be here; let us make three Tabernacles, one for Thee, &c.*

I cannot forbear to mention in this place, an observation, which is very obvious to all that visit the *Holy-Land*. viz. that almost all Passages and Histories related in the Gospel, are represented by them that undertake to shew where every thing was done, as having been done most of them in Grottos; and that even in such cases, where the condition and the circumstances of the actions themselves seem to require places of another nature.

Thus if you would see the place where *St. Ann* was deliver'd of the Blessed Virgin, you are carried to a Grotto: if the place of the Annunciation, it is also a Grotto: if the place where the Blessed Virgin saluted *Elizabeth*; if that of the Baptist's, or that of our Blessed Saviour's Nativity; if that of the Agony, or that of *St. Peter's* Repentance, or that where the Apostles made the Creed, or this of the Transfiguration, all these places are also Grottos: and in a word, where-ever you go, you find almost every thing is represented as done under ground. Certainly Grottos were anciently held in great esteem, or else they could never have been assign'd, in spite of all probability, for the places in which were done so many various actions. Perhaps it was the Hermits way of living in Grottos from the fifth, or sixth Century downward that has brought them ever since to be in so great reputation.



*Mount Tabor*

*Pag. 114.*

1. Naim. 2. Endor. 3. Mount Hermon. 4. The mountains of Gilboa. 5. The mountains of Samaria. 6. The river Kishon. 7. The Plain of Esdraelon. 8. valley of Jezrael.

r  
i  
o  
f  
t  
P  
f  
  
f  
s  
t  
  
"I  
A  
T  
E  
  
e  
I  
t  
  
o  
v  
s  
t  
a  
l  
l  
s  
a  
l  
o  
f  
A  
J

## A Journey from *Aleppo* to *Jerusalem*. 115

From the top of *Tabor* you have a prospect, which, if nothing else, well rewards the labour of ascending it. It is impossible for Man's eyes to behold a higher gratification of this nature. On the North West you discern at a distance the Mediterranean, and all round you have the spacious and beautiful Plains of *Esdraelon*, and *Galilee*, which present you with the view of so many places memorable for the resort and Miracles of the Son of God.

At the bottom of *Tabor* Westward stands *Daberah*, a small Village suppos'd by some to take it's Name from *Deborah*, that famous Judge and Deliverer of *Israel*. Near this Valley is the Fountain of *Kishon*.

Not many leagues distant Eastward you see *Mount Hermon*, at the foot of which is seated *Nain*, famous for our Lord's raising the Widow's Son there, *Luke* 7. 14. and *Endor* the place where dwelt the Witch consulted by *Saul*. Turning a little Southward you have in view the high Mountains of *Gilboah*, fatal to *Saul* and his Sons.

Due East you discover the Sea of *Tiberias*, distant about one day's Journey; and close by that Sea, they shew a steep Mountain, down which the Swine ran, and perish'd in the Waters, *Mat.* 8. 32.

A few points towards the North appears that which they call the *Moant of the Beatitudes*, a small rising, from which our Blessed Saviour deliver'd his Sermon in the 5, 6, 7 Chapters of *St. Matthew*. Not far from this little Hill is the City *Saphet*, suppos'd to be the ancient *Bethulia*. It stands upon a very eminent, and conspicuous Mountain, and is seen far and near. May we not suppose that Christ alludes to this City in those words of his Sermon, *Mat.* 5. 14. *A City set on a hill cannot be hid?* a conjecture which seems the more probable, because our Lord in several places affects to illustrate his discourse by comparisons, taken from objects that were then present before the eyes of his Auditors. As when he bids them, *behold the fowls of the air*, chap. 6. 16. and *the lillies of the field*, *ibid.* v. 28.

## 116 A Journey from *Aleppo* to *Jerusalem*.

From *Mount Tabor* you have likewise the sight of a place, which they will tell you was *Dothaim*, where *Joseph* was sold by his Brethren; and of the Field, where our Blessed Saviour fed the Multitude with a few Loaves, and fewer Fishes. But whether it was the place where he divided the five Loaves and two Fishes, amongst the five thousand, *Mat. 14. 16. &c.* or the seven Loaves amongst the four thousand, *Mat. 15. 32.* I left them to agree among themselves.

Having receiv'd great satisfaction in the sight of this Mountain, we return'd to the Convent, the same way that we came. After dinner we made another small excursion, in order to see that which they call the *Mountain of the Precipitation*: that is, the brow of the Hill from which the *Nazarites* would have thrown down our Blessed Saviour, being incens'd at his Sermon Preach'd to them, *Luke 4.* This Precipice is at least half a league distant from *Nazareth* Southward. In going to it you cross first over the Vale in which *Nazareth* stands: and then going down two or three furlongs in a narrow cleft between the Rocks, you there clamber up a short, but difficult way on the right hand; at the top of which you find a great Stone standing on the brink of a Precipice: which is said to be the very place where our Lord was destin'd to be thrown down, by his enraged Neighbours, had he not made a Miraculous escape out of their hands. There are in the Stone several little holes, resembling the prints of fingers thrust into it. These, if the Fryars say truth, are the impresses of Christ's fingers, made in the hard Stone, whilst he resisted the violence that was offer'd to him. At this place are seen two or three Cisterns for saving Water, and a few ruins; which is all that now remains of a Religious building founded here by the Empress *Helena*.

*Tuesday, April 20.*

The next morning, we took our leaves of *Nazareth*, presenting the Guardian five a piece, for his trouble and charge in entertaining us. We directed our course for

*Acra*;

A Journey from *Aleppo* to *Jerusalem*. 117

*Acra*; in order to which going at first Northward, we cross'd the Hills that encompass'd the Vale of *Nazareth* on that side. After which we turn'd to the Westward, and pass'd in view of *Cana of Galilee*; the place signaliz'd with the beginning of Christ's Miracles, *John* 2. 11. In an hour and a half more we came to *Sepharia*; a place reverenc'd for being the reputed habitation of *Joachim* and *Anna*, the Parents of the Blessed Virgin. It had once the Name of *Diocesaria*, and was a place in good repute. But at present it is reduced to a poor Village, shewing only here and there a few ruins, to testify it's ancient better condition. On the West side of the Town stands good part of a large Church, built on the same place, where they say stood the House of *Joachim* and *Anna*, it is fifty paces long and in breadth proportionable.

At *Sepharia* begins the delicious Plain of *Zabulon*, we were an hour and a half in crossing it, and in an hour and a half more pass'd by a desolate Village on the right hand, by Name *Satyra*. In half an hour more, we enter'd the Plains of *Acra*, and in one hour and a half more arriv'd at that place. Our Stage this day was somewhat less than seven hours, it lay about West and by North, and thro' a Country very delightful, and fertile beyond imagination.

*Wednesday, April 21.*

At *Acra* we were very courteously treated by the French Consul and Merchant, as we had been when outward bound. Having staid only one night, we took our leaves, and returning by the same way of the Coast, that I have described before, came the first night to our old Lodgings at *Solomon's Cisterns*, and the second to *Sidon*.

*Thursday, April 22.*

Three hours distant from *Sidon*, we were carry'd by the French Consul to see a place, which we had pass'd by unregarded in our Journey outward; tho it very well deserves a Traveller's observation.

At

118 A Journey from *Aleppo* to *Jerusalem*.

At about the distance of a Mile from the Sea, there runs along a high Rocky Mountain ; in the side of which are hewn a multitude of Grots, all very little differing from each other. They have entrances of about two foot square. On the inside you find, in most, or all of them a Room of about four yards square. On the one side of which is the door, on the other three, are as many little Cells, elevated about two foot above the floor. Here are of these subterraneous Caverns (as I was inform'd by those who had counted them) two hundred in number. They go by the Name of the Grots of ——— The great doubt concerning them is, whether they were made for the dead or the living. That which makes me doubt of this is, because tho' all the ancient Sepulchers in this Country very much resemble these Grottos, yet they have something peculiar in them which intices one to believe, they might be design'd for the reception of the living: for several of the Cells within were of a figure not fit for having Corpses deposited in them. Being some a yard square, some more, and some less, and seeming to be made for family uses. Over the door of every Cell, there was a channel cut to convey the Water away, that it might not annoy the Rooms within, and because the Cells were cut above each other some higher some lower in the side of the Rock ; here were convenient Stairs cut for the easier communication betwixt the upper and nether Regions. At the bottom of the Rock were also several old Cisterns for storing up Water. From all which arguments it may, with probability at least, be concluded, that these places were contriv'd, for the use of the living and not of the dead. But what sort of People they may be that inhabited this subterraneous City, or how long ago they liv'd, I am not able to resolve. True it is *Strabo* describes the habitations of the *Troglodytae* to have been somewhat of this kind.

*Friday, April 23.*

We continued this day at *Sidon*, being treated by our Friends of the French Nation with great generosity.

*Satur-*

*Saturday, April 24.*

This morning we took our leaves of the worthy French Consul, and the rest of our other Friends of that Nation in order to go for *Damascus*.

*Damascus* lies near due East from *Sidon*: it is usually esteem'd three days Journey distant, the Road lying over the *Mountain Libanus*, and *Anti Libanus*.

Having gone about half an hour thro' the Olive yards of *Sidon*, we came to the foot of *Mount Libanus*. In two hours and a half more we came to a small Village called *Caphar Milki*. Thus far our ascent was easy; but now it began to grow more steep, and difficult: in which having labour'd one hour and one third more, we then came to a fresh Fountain called *Ambus Lee*; where we encamp'd for this night. Our whole Stage was four hours and one third, our Course East.

*Sunday, April 25.*

The next day we continued ascending for three good hours, and then arriv'd at the highest ridge of the Mountain, where the Snow lay close by the Road. We began immediately to descend again on the other side, and in two hours came to a small Village called *Mesbgarah*, where there gushes out, at once, from the side of the Mountain, a plentiful Stream, which falling down into a Valley below makes a fine Brook, and after a current of about two leagues, loses it self in a River called *Letane*.

At *Mesbgarah* there is a \*Caphar demanded by the Druses, who are the Possessors of these Mountains. We were for a little while perplex'd by the excessive demand made upon us by the Caphar-men; but finding us obstinate they desisted.

Having gone one hour beyond *Mesbgarah*, we got clear of the Mountain, and enter'd into a Valley called *Bocat*. This *Bocat* seems to be the same with *Bicath Aven*, mention'd *Amos* 1. 5. together with *Eden* and *Damascus*; for

\* Half per Frank, quarter per Servant.

there

120 A Journey from *Aleppo* to *Jerusalem*.

there is very near it in Mount *Libanus* a place call'd *Eden* to this day. It might also have the Name of *Aven* that is *Vanity* given it, from the Idolatrous Worship of *Baal*, practis'd at *Balbeck* or *Heliopolis*, which is situate in this Valley. The Valley is about two hours over, and in length extends several days Journey, lying near North East, and South West. It is inclosed on both sides with two parallel Mountains, exactly resembling each other; the one that which we lately pass'd over between this and *Sidon*, the other opposite against it towards *Damascus*. The former I take to be the true *Libanus*; the latter *Anti Libanus*, which two Mountains are no where so well distinguish'd as at this Valley.

In the bottom of the Valley, there runs a large River called *Letane*. It rises about two days Journey Northward, not far from *Balbeck*, and keeping it's course all down the Valley, falls at last into the River *Casimir*, or (as it is erroneously called) *Eleutherus*.

Thus far our course had been due East; but here we inclin'd some points toward the North. Crossing obliquely over the Valley we came in half an hour to a Bridge over the River *Letane*. It consists of five stone Arches, and is called *Kor Aren*, from a Village at a little distance, of the same Name. At this Bridge we cross'd the River, and having Travell'd about an hour and a half on it's bank, pitch'd our Tents there for this night. Our whole Stage was eight hours.

*Monday, April 26.*

The next morning we continued our oblique course over the Valley *Bocat*. In an hour we pass'd close by a small Village call'd *Jib Jeneen*, and in three quarters of an hour more came to the foot of the Mountain *Anti-Libanus*. Here we had an easy ascent, and in half an hour pass'd by, on our right hand, a Village call'd *Uzzi*. In three quarters of an hour more we arrived at *Ayta*, a Village of Christians of the Greek Communion. At this last place the Road began to grow very rocky and troublesome:

A Journey from *Aleppo* to *Jerusalem*. 121

some : in which having Travell'd an hour, we arriv'd at a small Rivulet call'd *Ayn Tentloe*. Here we enter'd into a narrow cleft between two Rocky Mountains, passing thro' which we arriv'd in four hours at *Demafs*, gently descending all the way. At *Demafs* a small \* Caphar is demanded, which being dispatch'd we put forward again, but had not gone above an hour and a half, when it grew dark, and we were forced to stop, at a very inhospitable place, but the best we could find, affording no grafs for our Horses, nor any Water, but just enough to breed Frogs, by which we were serenaded all night.

*Tuesday, April 27.*

Early the next morning we deserted this uncomfortable Lodging, and in about an hour arriv'd at the River *Barrady* : our Road still descending. This is the River that waters *Damascus*, and enriches it with all it's plenty, and pleasure. It is not so much as twenty yards over, but comes pouring down from the Mountains, with great rapidity, and with so vast a Body of Water, that it abundantly supplies all the thirsty Gardens, and the City of *Damascus*.

We crossed *Barrady* at a new Bridge over it, call'd *Dummar*. On the other side our Road ascended, and in half an hour, brought us to the brink of a high Precipice, at the bottom of which the River runs ; the Mountain being here cleft asunder to give it admission into the Plain below.

At the highest part of the Precipice, is erected a small Structure, like a Sheeks Sepulcher, concerning which the Turks relate this Story ; that their Prophet, coming near *Damascus*, took his Station at that place, for some time, in order to view the City, and considering the ravishing beauty, and delightfulness of it, he would not tempt his frailty by entring into it ; but instantly departed, with this reflection upon it, that there was but one Paradise design'd

\* A quarter per Head.

122 A Journey from *Aleppo* to *Jerusalem*.

for Man, and for his part he was resolv'd not to take His in this World.

You have indeed from the Precipice the most perfect prospect of *Damascus*. And certainly no place in the World can promise the Beholder at a distance, greater voluptuousness. It is situate in an even Plain of so great extent, that you can but just discern the Mountains that compass it, on the farther side. It stands on the West side of the Plain, at not above two miles distance from the place where the River *Barrady* breaks out from between the Mountains: it's Gardens extending almost to the very place.

The City it self is of a long straight figure: it's ends pointing near North East and South West. It is very slender in the middle, but swells bigger at each end, especially at that to the North East: in it's length as far as I could guess by my eye it may extend near two miles. It is thick set with Mosques, and Steeples, the usual ornaments of the Turkish Cities, and is encompass'd with Gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a noble City in a vast Wood. The Gardens are thick set with Fruit Trees of all kinds, kept fresh, and verdant by the Waters of *Barrady*. You discover in them many Turrets, and Steeples, and Summer-Houses, frequently peeping out from amongst the green Boughs, which may be conceiv'd to add no small advantage and beauty to the Prospect. On the North side of this vast Wood, is a place call'd *Solbees*, where are the most beautiful Summer Houses and Gardens.

The greatest part of this pleasantness, and fertility proceeds, as I said, from the Waters of *Barrady*, which supply both the Gardens, and City in great abundance. This River, as soon as it issues out from between the cleft of the Mountain before mention'd, into the Plain, is immediately divided into three Streams, of which, the middlemost, and biggest runs directly to *Damascus*, thro' a large open Field, call'd the *Ager Damascenus*, and is distributed to all the Cisterns and Fountains of the City. The other

## A Journey from *Aleppo* to *Jerusalem*. 123

two (which I take to be the work of Art) are drawn round, one to the right hand, and the other to the left, on the borders of the Gardens, into which they are let as they pass by little Currents, and so dispers'd all over the vast Wood. Infomuch that there is not a Garden, but has a fine quick Stream running thro' it, which serves not only for watering the place, but is also improv'd into Fountains, and other Water works very delightful, tho' not contriv'd with that variety of exquisite Art which is us'd in Christendom.

*Barrady* being thus describ'd, is almost wholly drunk up by the City and Gardens. What small part of it escapes, is united, as I was inform'd, in one Channel again, on the South East side of the City; and after about three or four hours course, finally loses it self in a Bog there, without ever arriving at the Sea.

The Greeks, and from them, the Romans call this River *Chrysorrhoas*. But as for *Abana* and *Pharpar*, Rivers of *Damascus*, mention'd 2 *Kings* 5. 12. I could find no memory, so much as of the Names remaining. They must doubtless have been only two Branches of the River *Barrady*, and one of them was probably the same Stream that now runs through the *Ager Damascenus*, directly to the City; which seems by it's serpentine way to be a natural Channel: the other I know not well where to find, but it's no wonder, seeing they may and do turn, and alter the courses of this River, according to their own convenience, and pleasure.

We continued a good while upon the Precipice, to take a view of the City, and indeed it is a hard matter to leave a Station which presents you so charming a Landskip. It exhibits the Paradise below as a most fair and delectable place, and yet will hardly suffer you to stir away, to go to it; thus at once inviting you to the City, by the pleasure, which it seems to promise, and detaining you from it, by the beauty of the Prospect.

Coming down the Hill into the Plain, we were there met by a Janizary from the Convent; sent to conduct us

124 A Journey from Aleppo to Jerusalem.

into the City. He did not think fit to carry us in at the West Gate, ( which was nearest at hand ) and so all across the City, to the Latin Convent, where we were to Lodge; for fear the Damascenes, who are a very bigotted and insolent Race, should be offended at so great a number of Franks as we were: to avoid which danger, he led us round about the Gardens, before we arriv'd at the Gate. The Garden Walls are of a very singular Structure. They are built of great pieces of Earth, made in the fashion of Brick, and hardn'd in the Sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick. Two rows of these placed edge ways, one upon another make a cheap expeditious, and, and in this dry Country, a durable Wall.

In passing between the Gardens, we also observ'd their method of scouring the Channels. They put a great bough of a Tree in the Water, and fasten to it a Yoke of Oxen. Upon the bough there sits a good weighty Fellow, to press it down to the bottom, and to drive the Oxen. In this equipage the bough is dragg'd all along the Channel, and serves at once both to cleanse the bottom, and also to mud, and fatten the Water for the greater benefit of the Gardens.

Entring at the East Gate, we went immediately to the Convent, and were very courteously receiv'd by the Guardian, Father *Raphael*, a Majorkine by Birth, and a Person who tho' he has dedicated himself to the contemplative Life, yet is not unfit for any affairs of the Active.

*Wednesday, April 28.*

This morning we walk'd out to take a view of the City. The first place we went to visit, was the House of an eminent Turk. The Streets here are narrow, as is usual in hot Countries, and the Houses are all built, on the outside, of no better a material than either Sun burnt Brick, or Flemish Wall, daub'd over in as coarse a manner, as can be seen in the vilest Cottages. From this dirty way of Building, they have this amongst other inconveniencies, that

that upon any violent Rain, the whole City becomes, by the washing of the Houses, as it were a Quagmire.

It may be wonder'd what should induce the People to build in this base manner, when they have in the adjacent Mountains such plenty of good Stone, for noble Fabricks. I can give no reason for it, unless this may pass for such, that those who first planted here, finding so delicious a situation, were in haste to come to the enjoyment of it, and therefore nimbly set up those extemporary Habitations, being unwilling to defer their pleasures so long, as whilst they might erect more magnificent Structures : which primitive example their Successours have follow'd ever since.

But however in these mud Walls, you find the Gates, and Doors adorn'd with Marble Portals, carv'd and inlaid with great beauty and variety. It is an object not a little surprizing, to see Mud and Marble, State and Sordidness so mingled together.

On the inside, the Houses discover a very different Face, from what you see without. Here you find generally a large square Court, beautified with variety of fragrant Trees, and Marble Fountains, and compass'd round with splendid Apartments and Duans. The Duans are floor'd and adorn'd on the sides, with variety of Marble, mixt in Mosaick Knots, and Mazes. The Ceilings and Traves are after the Turkish manner richly Painted, and Gilded. They have generally Artificial Fountains, springing up before them in Marble Basons, and, as for Carpets and Cushions, are furnish'd out to the height of Luxury. Of these Duans they have generally several on all sides of the Court, being placed at such different points, that at one or other of them, you may always have, either the Shade or the Sun which you please.

Such as I have describ'd was the House we went to see, and I was told the rest resemble the same description.

In the next place we went to see the Church of *St. John Baptist*, now converted into a Mosque, and held too sacred for Christians to enter, or almost to look into. However we had three short views of it, looking in at  
three

126 A Journey from *Aleppo* to *Jerusalem*.

three several Gates. It's Gates are vastly large, and cover'd with Brass, stamp'd all over with Arab Characters, and in several places with the figure of a Chalice, suppos'd to be the ancient Ensigns or Arms of the Mamalukes. On the North side of the Church is a spacious Court, which I could not conjecture to be less than one hundred and fifty yards long, and eighty or one hundred broad. The Court is pay'd all over, and enclosed on the South side by the Church, on the other three sides by a double Cloister, supported by two rows of Granite Pillars of the Corinthian Order, exceeding lofty and beautiful.

On the South side the Church joyns to the Bazars, and there we had an opportunity just to peep into it. It is within spacious and lofty built with three Isles, between which are rows of polish'd Pillars of a surpassing beauty; unless perhaps we were tempted to overvalue what was so sparingly permitted to our Survey.

In this Church are kept the Head of St. *John*, and some other Relicks esteem'd so holy, that it is death even for a Turk to presume to go into the Room, where they are kept. We were told here by a Turk of good fashion, that Christ was to descend into this Mosque at the day of Judgment, as Mahomet was to do into that of *Jerusalem*. But the ground and reason of this tradition, I could not learn.

From the Church we went to the Castle, which stands about two furlongs distant, towards the West. It is a good Building of the rustick manner; in length it is three hundred and forty paces, and in breadth somewhat less, we were admitted but just within the Gate, where we saw store of ancient Arms, and Armour, the Spoils of the Christians in former times. Amongst the Artillery was an old Roman Balista; but this was a place not long to be gaz'd upon by such as we. At the East end of the Castle there hangs down in the middle of the Wall a short Chain cut in Stone, of what use I know not, unless to boast the Skill of the Artificer.

Leaving this place we went to view the Bazars, which we found crowded with People, but destitute of any thing else worth observing.

*Thurs*

*Thursday, April 29.*

Very early this morning we went to see the yearly great Pomp of the Hadgees setting out on their Pilgrimage to *Mecca*: *Ostan*, Bassa of *Tripoli*, being appointed their Emir or Conductor for this year. For our better security from the insolencies of the over zealous votaries, we hired a Shop in one of the Bazars thro' which they were to pass.

In this famous Cavalcade there came first forty six Dellees, that is Religious Madmen, carrying each a silk Streamer, mixt either of red and green, or of yellow and green. After these came three Troops of Segmen, an Order of Souldiers amongst the Turks, and next to them some Troops of Saphees, another Order of Souldiery. These were follow'd by eight Companies of Mugerubines (so the Turks call the Barbaroses) on foot, these were Fellows of a very formidable aspect, and were design'd to be left in a Garrison, maintain'd by the Turks some where in the Desert of *Arabia*, and reliev'd every year with fresh Men. In the midst of the Mugerubines there pass'd six small pieces of Ordnance. In the next place came on foot the Souldiers of the Castle of *Damascus*, fantastically Arm'd with Coats of Maile, Gauntlets, and other pieces of old Armour. These were follow'd by two Troops of Janizaries, and their Aga, all mounted. Next were brought the Bassa's two Horse Tails, usher'd by his Aga of the Court, and next after the Tails follow'd six led Horses, all of excellent shape, and nobly furnish'd. Over the Saddle there was a Girt upon each led Horse, and a large Silver Target guilded with Gold.

After these Horses came the Mahmal. This is a large Pavillion of black Silk, pitch'd upon the back of a very great Camel, and spreading it's Curtains all round about the Beast down to the ground. The Pavilion is adorn'd at top with a Gold Ball, and with Gold Fringes round about. The Camel that carries it wants not also his Ornaments of large Ropes of Beads, Fish-shells, Fox-tails, and other such fantastical finery hang'd upon his Head, Neck,

128 A Journey from *Aleppo* to *Jerusalem*.

and Legs. All this is design'd for the State of the Alcoran, which is placed with great reverence under the Pavilion, where it rides in State both to, and from *Mecca*. The Alcoran is accompanied with a rich new Carpet which the Grand Signieur sends every year for the covering of Mahomer's Tomb, having the old one brought back in return for it, which is esteem'd of an inestimable value, after having been so long next Neighbour to the Prophet's rotten Bones. The Beast which carries this sacred Load, has the privilege to be exempted from all other Burdens ever after.

After the Mahmal, came another Troop, and with them the Bassa himself, and last of all twenty loaded Camels, with which the Train ended, having been three quarters of an hour in passing.

Having observ'd what we could of this Shew, ( which perhaps was never seen by Franks before ) we went to view some other Curiosities. The first place we came to was the *Ager Damascenus*, a long beautiful Meadow, just without the City, on the West side. It is divided in the middle by that branch of the River *Barrady* which supplies the City, and is taken notice of, because of a Tradition current here, that *Adam* was made of the Earth of this Field.

Adjoyning to the *Ager Damascenus* is a large Hospital: It has within it a pleasant square Court, enclos'd on the South side by a stately Mosque, and on it's other sides with Cloisters, and Lodgings of no contemptible Structure.

Returning from hence homeward, we were shewn by the way a very beautiful Bagnio; and not far from it a Coffee-house capable of entertaining four or five hundred People; shaded over head with Trees, and with Matts when the Boughs fail. It had two Quarters for the reception of Guests; one proper for the Summer, the other for the Winter. That design'd for the Summer was a small Island, wash'd all round with a large swift Stream and shaded over head with Matts and Trees. We found here a Multitude of Turks upon the Duans, regaling them-

A Journey from *Aleppo* to *Jerusalem*. 129

themselves in this pleasant place, there being nothing which they behold with so much delight as Greens and Water; to which if a beautiful Face be added, they have a Proverb, that all three together make a perfect Antidote against Melancholly.

In the afternoon, we went to visit the House which, they say, was sometime the House of *Ananias*, the Restorer of sight to *St. Paul*, *Acts* 9. 17. The place shewn, for it is (according the old Rule) a small Grotto or Cellar, affording nothing remarkable but only that there are in it a Christian Altar, and a Turkish praying place seated nearer to each other, than well agrees with the nature of such places.

Our next Walk, was out of the East Gate, in order to see the place (they say) of *St. Paul's* Vision, and what else is observable on that side. The place of the Vision is about half a mile distant from the City Eastward. It is close by the way side, and has no Building to distinguish it, nor do I believe it ever had. Only there is a small Rock or heap of Gravel which serves to point out the place.

About two furlongs nearer the City, is a small Timber Structure resembling the Cage of a Country Burrough. Within it is an Altar erected: there you are told, the holy Apostle rested for some time in his way to the City, after his Vision, *Acts* 9. 8.

Being return'd to the City, we were shewn the Gate at which *St. Paul* was let down in a Basket, *Acts* 9. 25. This Gate is at present wall'd up by reason of it's vicinity to the East Gate, which renders it of little use.

Entring again into the City we went to see the great Patriarch residing in this City. He was a Person of about forty years of Age. The place of his residence was mean, and his Person, and Converse promis'd not any thing extraordinary. He told me there were more than one thousand two hundred Souls of the Greek Communion in that City.

*Friday, April 30.*

The next day we went to visit the Gardens, and to spend a day there. The place where we dispos'd of our selves was about a mile out of Town. It afforded us a very pleasant Summer-house, having a plentiful Stream of Water running thro' it. The Garden was thick set with Fruit Trees, but without any Art or Order. Such as this are all the Gardens hereabouts: only with this odds, that some of them have their Summer-houses more splendid than others, and their Waters improv'd into greater variety of Fountains.

In visiting these Gardens, Franks are oblig'd either to walk on foot, or else to ride upon Asses: the insolence of the Turks not allowing them to mount on Horse back. To serve them upon these occasions, here are Hackney Asses always standing ready equipp'd for hire. When you are mounted, the Master of the Ass follows his Beast to the place whither you are dispos'd to go; goading him up behind with a sharp pointed Stick, which makes him dispatch his Stage with great expedition. It is apt sometimes to give a little disgust to the generous Traveller to be forc'd to submit to such marks of scorn; but there is no remedy, and if the Traveller will take my advice, his best way will be to mount his Ass contentedly, and to turn the affront into a motive of Recreation, as we did. Having spent the day in the Garden, we return'd in the evening to the Convent.

*Saturday, May 1.*

The next day we spent at another Garden, not far distant from the former, but far exceeding it in the beauty of it's Summer-house, and the variety of it's Fountains.

*Sunday, May 2.*

We went, as many of us as were dispos'd, to *Sydonaiia*, a Greek Convent about four hours distant from *Damascus*, to the Northward, or North by East: the Road, excepting

ing only two steep ascents is very good. In this Stage we pass'd by two Villages, the first call'd *Tall*, the second *Meneen*. At a good distance on the right hand is a very high Hill, reported to be the same on which *Cain* and *Abel* offer'd their Sacrifices, and where also the former slew his Brother, setting the first example of Blood shed to the World.

*Sydonaiia* is situated at the farther side of a large Vale on the top of a Rock. The Rock is cut with Steps all up, without which it would be inaccessible. It is fence'd all round at the top, with a strong Wall, which encloses the Convent. It is a place of very mean Structure, and contains nothing in it extraordinary, but only the Wine made here, which is indeed most excellent. This place was at first Founded, and Endow'd by the Emperour *Justinian*. It is at present possess'd by twenty Greek Monks, and forty Nuns, who seem to live promiscuously together, without any order or separation.

Here are upon this Rock, and within a little compass round about it, no less than sixteen Churches or Oratories; Dedicated to several Names. The first, to *St. John*; second, to *St. Paul*; third, to *St. Thomas*; fourth, to *St. Babylas*; fifth, to *St. Barbara*; sixth, to *St. Christopher*; seventh, to *St. Joseph*; eighth, to *St. Lazarus*; ninth, to the *Blessed Virgin*; tenth, to *St. Demetrius*; eleventh, to *St. Saba*; twelfth, to *St. Peter*; thirteenth, to *St. George*; fourteenth, to *All Saints*; fifteenth, to the *Ascension*; sixteenth, to the *Transfiguration of our Lord*: from all which we may well conclude this place was held anciently in no small repute for Sanctity. Many of these Churches I actually visited, but found them so ruin'd, and desolate that I had not courage to go to all.

In the Chappel, made use of by the Convent for their dayly Services, they pretend to shew a great Miracle, done here some years since; of which take this Account, as I receiv'd it from them.

They had once in the Church a little Picture of the Blessed Virgin very much resorted to by Supplicants, and

### 132 A Journey from *Aleppo* to *Jerusalem*.

famous for the many Cures, and Blessings granted in return to their Prayers. It happened that a certain Sacrilegious Rogue took an opportunity to steal away this Miraculous Picture: but he had not kept it long in his custody, when he found it Metamorphosed into a real Body of Flesh. Being struck with wonder, and remorse at so prodigious an event, he carried back the prize to it's true Owners, confessing, and imploring forgiveness for his crime. The Monks having recover'd so great a Jewel, and being willing to prevent such another disaster for the future, thought fit to deposite it in a small Chest of Stone, and placing it in a little Cavity, in the Wall behind the high Altar, fixt an Iron Grate before it, in order to secure it from any fraudulent attempts for the future. Upon the Grates there are hang'd abundance of little toys and trinkets, being the offerings of many Votaries in return for the success given to their Prayers at this Shrine. Under the same Chest, in which the Incarnate Picture was deposited, they always place a small Silver Basin, in order to receive the distillation of an holy Oyl, which they pretend issues out from the enclosed Image, and does wonderful Cures in many distempers, especially those affecting the Eyes.

On the East side of the Rock is an ancient Sepulcher hollow'd in the firm Stone. The Room is about eight yards square, and contains in it's sides (as I remember) twelve Chests for Corpses. Over the entrance there are carv'd six Statues as big as the Life, standing in three Niches, two in each Nich. At the Pedestals of the Statues may be observ'd a few Greek words, which, as far as I was able to discern them in their present obscurity, are as follows.

ΕΤΟΥΣΙΦ--  
ΙΟΥΛ Δ' ΑΡΤΕ  
ΜΙΔΙΡΟΣ ΚΑΙ  
ΠΡΕΙΓΚΥ ΓΥΝΗ

*Under the first.*

Ι [ΟΥ] Δ Δ' ΦΙ [ΛΙ  
Π] ΠΙΚΟΣ  
[Κ] ΑΙ ΔΟΜΝCΙΝΑ  
ΓΥΝΗ

*Under the second.*

ΙΟΥΛ Δ' ΔΗΜΗ  
ΤΡΙΟΣ ΚΑ [ΙΑ [ΡΙ]  
ΑΔΝΗ ΓΥ [ΝΗ]  
ΠΑΝΤΑC ΕΠΟΙΟΥ [Ν]

*Under the third Nich.*

A Gen-

## A Journey from *Aleppo* to *Jerusalem*. 133

A Gentleman in our Company, and my self have reason to remember this place, for an escape we had in it. A drunken Janizary, passing under the Window where we were, chanc'd to have a drop of Wine thrown out upon his Vest. Upon which innocent provocation he presented his Pistol at us in at the Window: had it gone off, it must have been fatal to one or both of us, who fate next the place. But it pleas'd God to restrain his fury. This evening we return'd again to *Damascus*.

*Monday, May 3.*

This morning we went to see the Street call'd *Straight*, *Acts* 9. 11. It is about half a mile in length, running from East to West thro' the City. It being narrow and the Houses jutting out in several places on both sides, you cannot have a clear prospect of it's length, and straightness. In this Street is shewn the House of *Judas*, with whom *St. Paul* Lodged, and in the same House is an old Tomb, said to be *Ananias's*: but how he should come to be buried here, they could not tell us, nor could we guess; his own House being shewn us in another place. However the Turks have a reverence for this Tomb, and maintain a Lamp always burning over it.

In the afternoon, having presented the Convent with ten *per* Man for our kind reception, we took our leaves of *Damascus* and shap'd our course for *Tripoli*; designing in the way to see *Balbeck*, and the Cedars of *Libanus*. In order to this we returned the same way by which we came; and crossing the River *Barrady* again at the Bridge of *Dummar*, came to a Village of the same Name a little farther, and there Lodg'd this night. We Travell'd this afternoon three hours.

*Tuesday, May 4.*

This morning we left our old Road, and took another more Northerly. In an hour and a half, we came to a small Village call'd *Sinie*, just by which is an ancient Structure on the top of an high Hill, suppos'd to be the Tomb

134 A Journey from *Aleppo* to *Jerusalem*.

Tomb of *Abel*; and to have given the adjacent Country in old times the Name of *Abilene*. The Fratricide also is said by some to have been committed in this place. The Tomb is thirty yards long, and yet it is here believ'd to have been but just proportion'd to the Stature of Him, who was buried in it. Here we enter'd into a narrow Gut, between two steep rocky Mountains, the River *Barrady* running at the bottom. On the other side of the River were several tall Pillars, which excited our Curiosity, to go and take a nearer view of them. We found them part of the front of some ancient, and very magnificent Edifice, but of what kind we could not conjecture.

We continued upon the Banks of *Barrady*, and came in three hours to a Village call'd *Maday*; and in two hours more to a Fountain call'd *Ayn il Hawra*, where we Lodg'd. Our whole Stage was somewhat less than seven hours, our Course near North West.

*Wednesday, May 5.*

This morning we pass'd by the Fountain of *Barrady*, and came in an hour and two thirds to a Village call'd *Surgawich*. At this place, we left the narrow Valley, in which we had Travell'd ever since the morning before, and ascended the Mountain on the left hand. Having spent in crossing it two hours, we arriv'd a second time in the Valley of *Bocat*, here steering Northerly directly up the Valley, we arriv'd in three hours at *Balbeck*. Our Stage this day was near seven hours, and our Course near about West.

At *Balbeck* we pitch'd at a place less than half a mile distant from the Town, Eastward, near a plentiful and delicious Fountain, which grows immediately into a Brook; and running down to *Balbeck*, adds no small pleasure and convenience to the place.

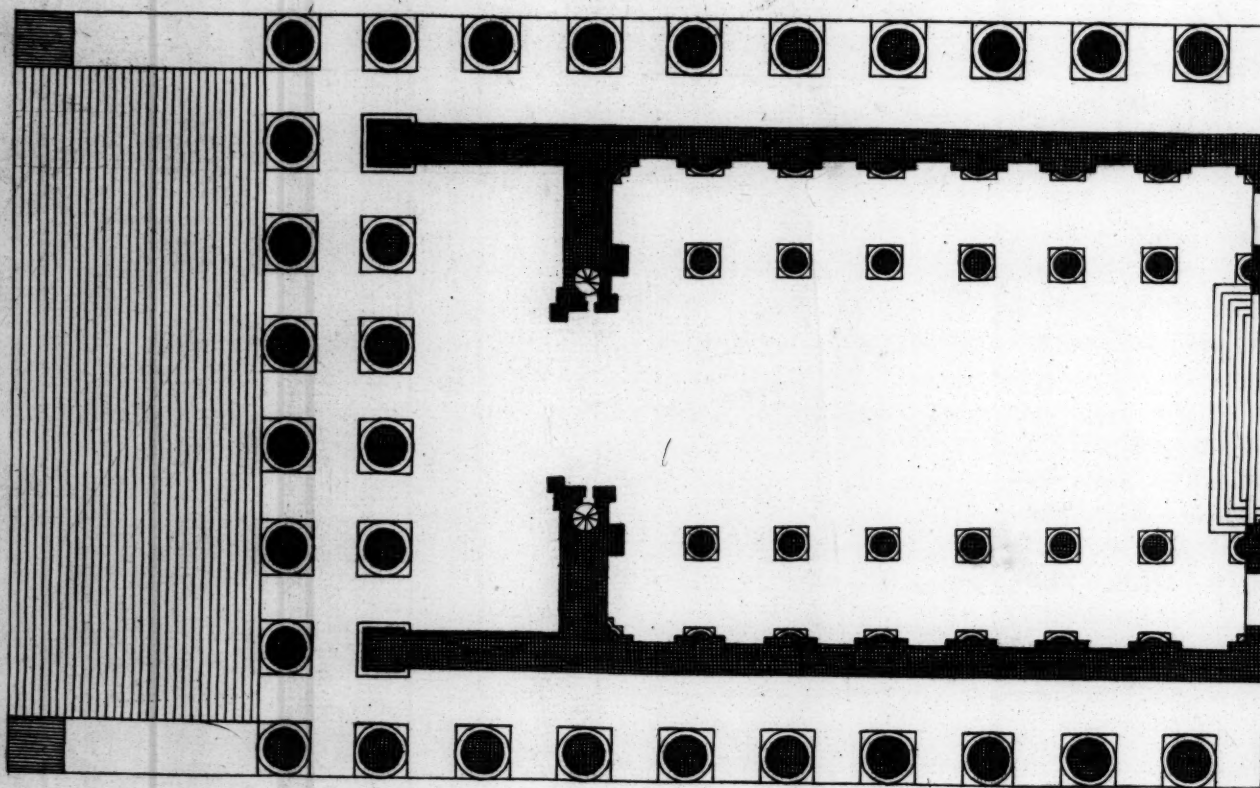
In the afternoon we walked out to see the City. But we thought fit, before we enter'd to get License of the Governour and to proceed with all caution. Being taught this necessary care by the example of some worthy English  
Gen-

in  
id  
bb  
ve  
no  
ut,  
ly  
er  
to  
rt  
li-  
ne  
vo  
ve  
en

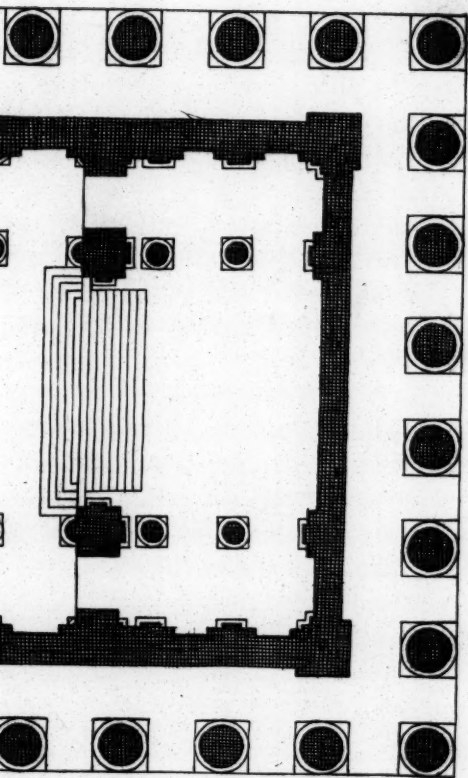
ly,  
I'd  
in  
re,  
nt  
he  
he  
ge  
out

ile  
nd  
ok;  
nd

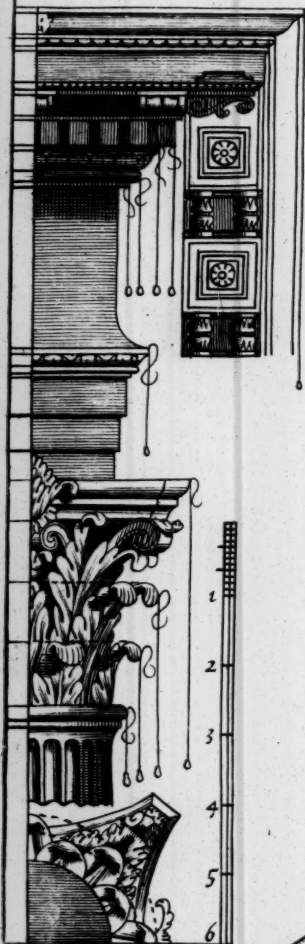
But  
he  
ht  
ish  
en-

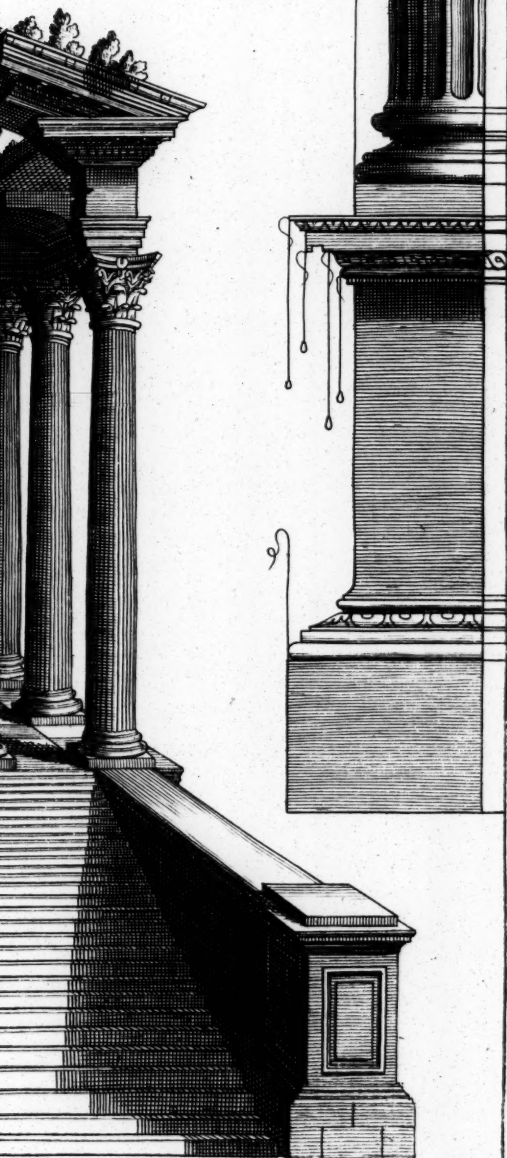


*The Groundplot of the Temple at Balbeck.*

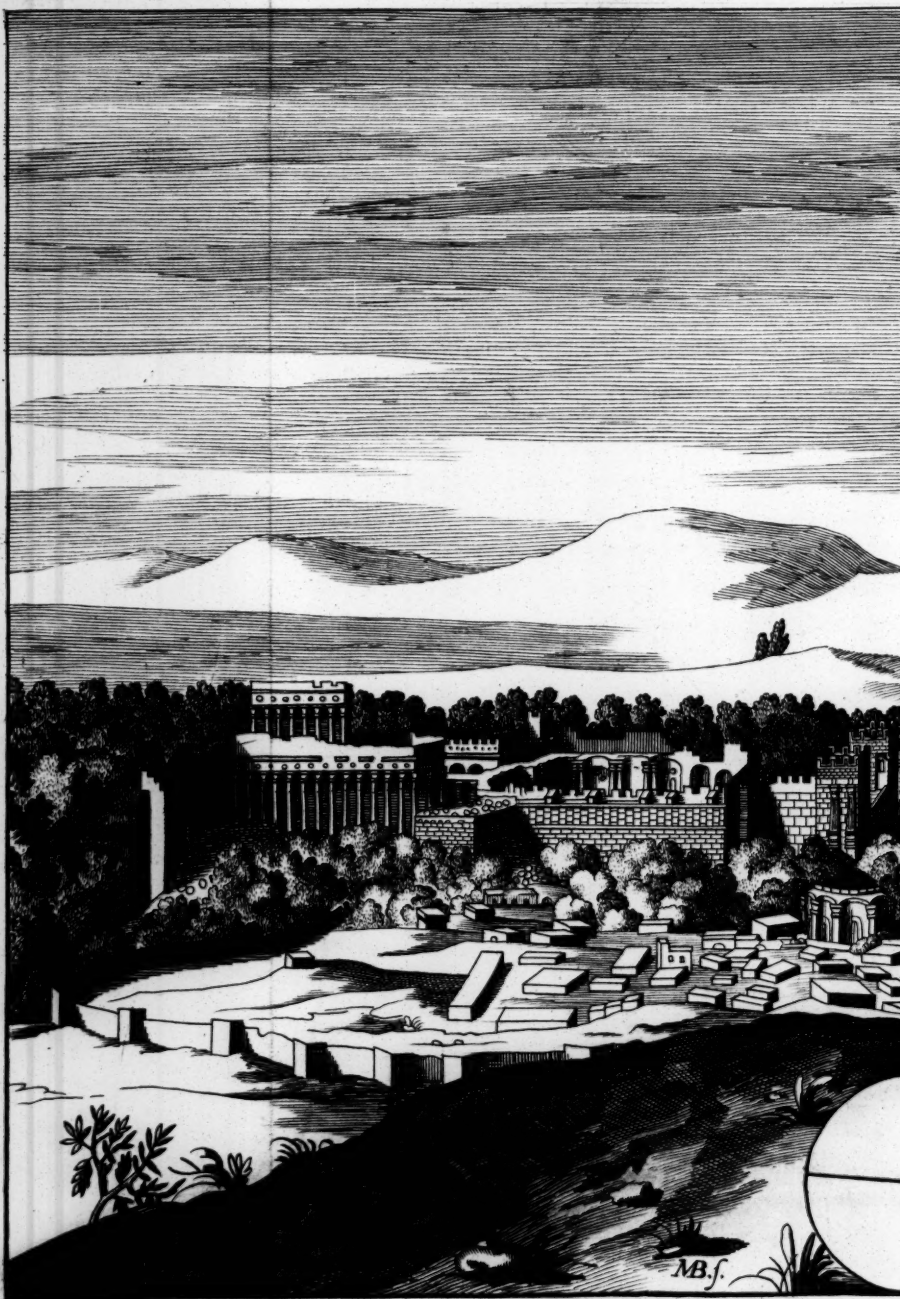


*Pag. 135.*



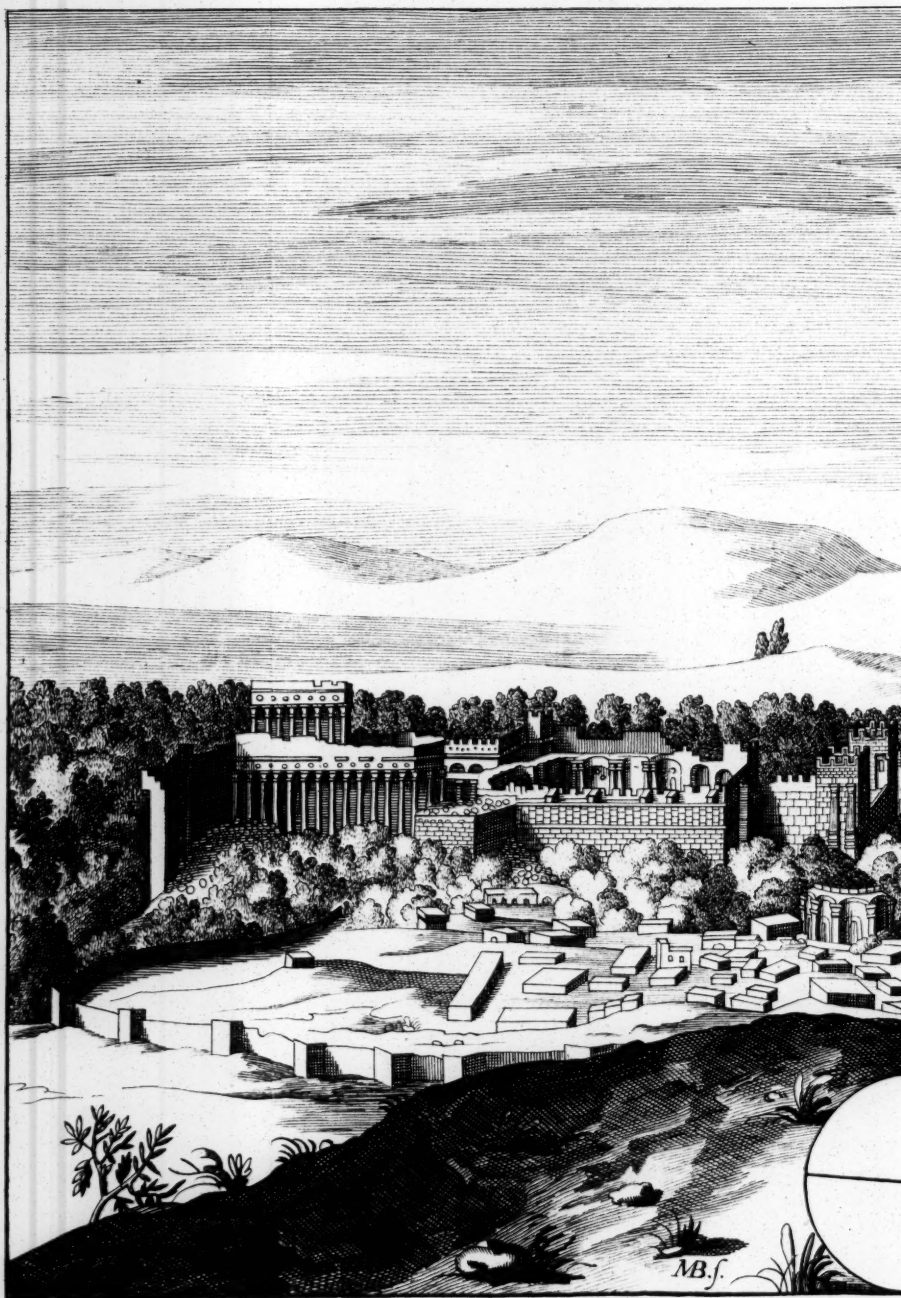


*MBurghers sculp.*



*The Prospect of Balbeck.*





MB.f.

*The Prospect of Balbeck.*



Ge  
re  
to  
or  
f  
wh  
an  
ger  
pp  
Co  
ua  
a fo  
wh  
as i  
a fi  
fuch  
A  
ng  
vili  
wiu  
fice  
been  
con  
goe  
Arc  
mor  
C  
is a  
circ  
tifu  
Stru  
it th  
but  
the  
wor  
thei

Gentlemen of our Factory, who visiting this place in the year 1689, in their return from *Jerusalem*, and suspecting no mischief were basely intrigu'd by the People here, and forc'd to redeem their Lives at a great Sum of Money.

*Balbeck* is suppos'd to be the ancient *Heliopolis*, or *City of the Sun*, for that the word imports. It's present *Arab*, which is perhaps it's most ancient Name, inclines to the same importance. For *Baal*, tho' it imports all Idols in general, of whatever Sex or Condition, yet it is very often appropriated to the Sun, the Sovereign Idol of this Country.

The City enjoys a most delightful and commodious situation, on the East side of the Valley of *Bocat*. It is of a square figure, compass'd with a tolerable good Wall, in which are Towers all round at equal distances. It extends, as far as I could guess by the eye, about two furlongs on a side. It's Houses within are all of the meanest Structure, such as are usually seen in Turkish Villages.

At the South West side of the City is a noble Ruin, being the only Curiosity for which this place is wont to be visited. It was anciently a Heathen Temple, together with some other Edifices belonging to it, all truly Magnificent: but in latter times these ancient Structures have been patch'd, and piec'd up with several other Buildings; converting the whole into a Castle, under which Name it goes at this day. The adjectitious Buildings are of no mean Architecture, but yet easily distinguishable from what is more ancient.

Coming near these Ruins, the first thing you meet with, is a little round Pile of Building, all of Marble. It is encircled with Columns of the Corinthian Order, very beautiful, which support a Cornish that runs all round the Structure of no ordinary state and beauty. This part of it that remains is at present in a very tottering condition, but yet the Greeks use it for a Church. And 'twere well if the danger of it's falling which perpetually threatens, would excite those People to use a little more fervour in their Prayers, than they generally do; the Greeks being  
seem-

136 A Journey from *Aleppo* to *Jerusalem*.

seemingly the most undevout, and negligent at their Divine Service, of any sort of People in the Christian World.

From this Ruin you come to a large firm pile of Building, which tho' very lofty, and compos'd of huge square Stones, yet, I take to be part of the adjectitious work, for one sees in the inside some fragments of Images in the Walls, and Stones with Roman Letters upon them set the wrong way. In one Stone we found graven *DIVIS*. and in another Line, *MOSC*. Thro' this pile you pass in a stately arch'd Walk or Portico, one hundred and fifty paces long, which leads you to the Temple.

The Temple is an oblong square, in breadth thirty two yards, and in length sixty four, of which eighteen were taken up by the *Περίστυλον* or Anti-Temple; which is now tumbled down, the Pillars being broke that sustain'd it. The Body of the Temple, which now stands, is encompassed with a noble Portico, supported by Pillars of the Corinthian Order, measuring six foot and three inches in diameter, and about forty five foot in height, consisting all of three Stones a piece. The distance of the Pillars from each other, and from the Wall of the Temple is nine foot. Of these Pillars there are fourteen on each side of the Temple, and eight at the end, counting the corner Pillars in both numbers.

On the Capitals of the Pillars there runs all round a stately Architrave, and Cornish rarely carv'd. The Portico is cover'd with large Stones hollow'd Archwise, extending between the Columns, and the Wall of the Temple. In the Center of each Stone is carv'd the figure of some one or other of the Heathen Gods, or Goddesses, or Heroes. I remember amongst the rest a Ganymede, and the Eagle flying away with him, so lively done that it excellently represented the sense of that Verse in *Martial*.

*Illæsum timidis unguibus hæsit onus.*

The Gate of the Temple is twenty one foot wide, but how high could not be measur'd, it being in part fill'd up with rubbish, it is molded and beautified all round with

ex-

exquisite Sculpture ; on the nehermost side of the Portal is carv'd a Fame hovering over the head as you enter, and extending it's Wings two thirds of the breadth of the Gate ; and on each side of the Eagle is describ'd a Fame likewise upon the Wing. The Eagle carries in it's Pounces a *Caduceus*, and in his Beak the Strings or Ribbons coming from the ends of two *Festoons* ; whose other ends are held and supported on each side, by the two Fames. The whole seem'd to be a piece of admirable Sculpture.

The measure of the Temple within is forty yards, in length, and twenty in breadth. In it's Walls all round are two rows of Pilasters, one above the other ; and between the Pilasters are Niches which seem to have been design'd for the reception of Idols. Of these Pilasters, there are eight in a row, on each side, and of the Niches nine.

About eight yards distance from the upper end of the Temple stands part of two fine channel'd Pillars ; which seem to have made a partition in that place, and to have supported a Canopy over the Throne of the chief Idol ; whose Station appears to have been in a large Niche at this end. On that part of the partition which remains, are to be seen Carvings in Relievo representing Neptune, Tritons, Fishes, Sea-Gods, Arion and his Dolphin, and other Marine Figures. The covering of the whole Fabric is totally broken down, but yet this I must say of the whole, as it now stands, that it strikes the Mind with an Air of Greatness beyond any thing that I ever saw before, and is an eminent proof of the Magnificence of the ancient Architecture.

About fifty yards distant from the Temple, is a row of Corinthian Pillars, very great and lofty ; with a most stately Architrave and Cornish at top. This speaks it self to have been part of some very August Pile, but what one now sees of it, is but just enough to give a regret, that there should be no more of it remaining.

Here is another Curiosity of this place, which a Man had need be well assur'd of his Credit, before he ventures to relate, lest he should be thought to strain the privilege

138 A Journey from *Aleppo* to *Jerusalem*.

of a Traveller too far. That which I mean is a large piece of the old Wall, or *Περίβολος*, which encompass'd all these Structures last describ'd. A Wall made of such monstrous great Stones, that the Natives hereabouts (as it is usual in things of this strange Nature) ascribe it to the Architecture of the Devil. Three of the Stones, which were larger than the rest, we took the pains to measure, and found them to extend sixty one yards in length; one twenty one, the other two each twenty yards. In deepness they were four yards each, and in breadth of the same dimension. These three Stones lay in one and the same row end to end. The rest of the Wall was made also of great Stones, but none, I think, so great as these. That which added to the wonder was, that these Stones were lifted up into the Wall more than twenty foot from the ground.

In the side of a small ascent on the East part of the Town stood an old single Column, of the Tuscan Order; about eighteen or nineteen yards high, and one yard and a half in diameter. It had a Channel cut in it's side from the bottom to the top; from whence we judged it might have been erected for the sake of raising Water.

At our return to our Tents, we were a little perplex'd by the Servants of the Mosolem, about our Caphar. We were contented at last to judge it at ten *per* Frank and five *per* Servant, rather than we would engage in a long dispute at such a place as this.

Near the place where we were lodged was an old Mosque, and (as I said before) a fine Fountain. This latter had been anciently beautified with some handsome Stone work round it, which was now almost ruin'd; however it afforded us this imperfect Inscription.

ΤΩΝ ΧΕΙΡΕΡΩΝ ΠΕΠΟΝΕΩΚΤΙΣ ΤΟΣ ΠΑΝΝ  
ΒΛΕΠΕΙΝ ΔΕΔΩΚΕΝ ΩΡΡΕΣΤΕΚΑΙ ΝΕΟΝ  
ΧΡΥΣΟΝ ΠΑΡΑΧΕΙΡΩΣΙ ΒΙΟΣ ΤΕ ΜΕΓΑΣ  
ΥΔΩΡΤΕΝΥΝ=ΡΕΣΤΙΠΗΓΑΙΟΝ ΠΟΛΥ  
ΕΥΧΑΙΣ ΘΕΟΔΟΤΟΥ ΤΟΥ ΟΣΙΟΥ ΕΠΙΣΚΟΠΟΥ.

*Thursday, May 6.*

Early this morning we departed from *Balbeck*, directing our Course straight across the Valley. As we pass'd by the Walls of the City, we observ'd many Stones Inscrib'd with Roman Letters and Names, but all confus'd, and some placed upside down; which demonstrates that the Materials of the Walls were the Ruins of the ancient City. In one place we found these Letters *RMIPTITVEPR*, in others these *VARI---*, in another *NERIS*, in others *LVCIL---* and *SEVERI* and *CELNAE* and *FIRMI*; all which serve only to denote the resort which the Romans had to this place in ancient times.

In one hour we pass'd by a Village call'd *Ye-ad*, and in an hour more went to see an old Monumental Pillar a little on the right hand of the Road. It was nineteen yards high, and five foot in diameter, of the Corinthian Order. It had a Table for an Inscription on it's North side; but the Letters are now perfectly eras'd. In one hour more, we reach'd the other side of the Valley, at the foot of Mount *Anti-Libanus*.

We immediately ascended the Mountain, and in two hours came to a large Cavity between the Hills, at the bottom of which was a Lake call'd by it's old Greek Name, *Limone*. It is about three furlongs over, and derives it's Waters from the melting of the Snow. By this Lake our Guides would have had us staid all night, assuring us that if we went up higher in the Mountains, we should be forc'd to lie amongst the Snow: but we ventur'd that, preferring a cold Lodging, before an unwholsome one. Having ascended one hour we arrived at the Snow, and proceed-

140 A Journey from *Aleppo* to *Jerusalem*.

ing amongst it for one hour and a half more, we then chose out as warm a place as we could find in so high a Region, and there we lodg'd this night upon the very top of *Libanus*. Our whole Stage this day was seven hours and a half.

*Libanus* is in this part free from Rocks, and only rises and falls with small easy unevennesses, for several hours riding; but is perfectly barren and desolate. The ground, where not conceal'd by the Snow, appear'd to be cover'd with a sort of white Slates thin and smooth. The chief benefit it serves for, is, that by it's exceeding height, it proves a conservatory for abundance of Snow; which thawing in the heat of Summer affords supplies of Water to the Rivers and Fountains in the Valleys below. We saw in the Snow prints of the feet of several wild Beasts, which are the sole Proprietors of these upper parts of the Mountains.

*Friday, May 7.*

The next morning we went four hours almost perpetually upon deep Snow; which being frozen, bore us and our Horses: and then descending for about one hour, came to a Fountain call'd, from the Name of an adjacent Village, *Ayn il Hadede*. By this time we were got into a milder and better Region.

Here was the place, where we were to strike out of the way, in order to go to *Canobine*, and the *Cedars*. And some of us went upon this design, whilst the rest chose rather to go directly for *Tripoli*, to which we had not now above four hours. We took with us a Guide, who pretended to be well acquainted with the way to *Canobine*, but he prov'd an ignorant Director: and after he had led us about for several hours in intricate, and untrodden Mazes amongst the Mountains, finding him perfectly at a loss, we were forc'd to forsake our intended visit for the present, and to steer directly for *Tripoli*; where we arriv'd late at night, and were again entertain'd by our worthy Friends

A Journey from *Aleppo* to *Jerusalem*. 141

Friends, Mr. *Consul Hastings*, and Mr. *Fisber*, with their wonted friendship and generosity.

*Saturday, May 8.*

In the afternoon Mr. *Consul Hastings* carry'd us to see the Castle of *Tripoli*. It is pleasantly situate on a Hill, commanding the City, but has neither Arms, nor Ammunition in it, and serves rather for a Prison than a Garrison. There was shut up in it, at this time a poor Christian Prisoner, call'd *Sheck Eunice*, a Maronite. He was one that had formerly renounc'd his Faith, and liv'd for many years in the Mahometan Religion. But in his declining Age, he both retracted his Apostacy, and dyed to atone for it. For he was impaled by the order of the Bassa two days after we left *Tripoli*. This punishment of impaling is commonly executed amongst the Turks for crimes of the highest degree, and is certainly one of the greatest indignities, and barbarities that can be offer'd to human Nature. The execution is done in this manner. They take a Post of about the bigness of a Man's Leg, and eight or nine foot long, and make it very sharp at one end. This they lay upon the back of the Criminal, and force him to carry it to the place of Execution. Imitating herein the old Roman Custom, of compelling Malefactors to bear their Cross. Being arriv'd at the fatal place, they thrust in the Stake at the Fundament of the Person, who is the miserable Subject of this doom, and then taking him by the Legs draw on his Body upon it, till the point of the Stake appears at his Shoulders. After this they erect the Stake, and fasten it in a hole dug in the ground. The Criminal sitting in this posture upon it, remains not only still alive, but also drinks, smokes, and talks, as one perfectly sensible; and thus some have continued for twenty four hours. But generally after the tortur'd Wretch has remain'd in this deplorable, and ignominious posture, an hour or two, some one of the Standers by is permitted to give him a gracious stab to the Heart; so putting an end to his unexpressible misery.

*Sunday,*

Sunday, May 9.

Despairing of any other opportunity, I made another attempt this day to see the *Cedars* and *Canobine*. Having gone for three hours across the Plain of *Tripoli*, I arriv'd at the foot of *Libanus*, and from thence continually ascending, not without great fatigue, came in four hours and a half to a small Village call'd *Eden*, and in two hours and a half more to the *Cedars*.

These noble Trees grow amongst the Snow near the highest part of *Lebanon*, and are remarkable as well for their own age and largeness, as for those frequent allusions made to them in the Word of God. Here are some of them very old, and of a prodigious bulk; and others younger of a smaller size. Of the former I could reckon up only sixteen; and the latter are very numerous. I measur'd one of the largest, and found it twelve yards six inches in girt, and yet sound; and thirty seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five Limbs, each of which was equal to a great Tree.

After about half an hour spent in surveying this place, the Clouds began to thicken, and to fly along upon the ground; which so obscur'd the Road, that my Guide was very much at a loss to find our way back again. We rambled about for seven hours thus bewildred, which gave me no small fear of being forc'd to spend one night more at *Libanus*. But at last, after a long exercise of pains and patience, we arriv'd at the way that goes down to *Canobine*; where I arriv'd by that time it was dark, and found a kind reception, answerable to the great need I had of it, after so long a fatigue.

*Canobine* is a Convent of the Maronites, and the Seat of the Patriarch, who is at present *F. Stephanus Edenensis*; a Person of great learning and humanity. It is a very mean Structure, but it's situation is admirably adapted for Retirement and Devotion; for there is a very deep rupture in the side of *Libanus*, running at least seven hours travel directly

## A Journey from *Aleppo* to *Jerusalem*. 143

directly up into the Mountain. It is on both sides exceeding steep and high, cloth'd with fragrant Greens from top to bottom, and every where refresh'd with Fountains, falling down from the Rocks in pleasant Cascades; the ingenious work of Nature. These Streams, all uniting at the bottom, make a full and rapid Torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it. *Canobine* is seated on the North side of this Chasm, on the steep of the Mountain, at about the midway between the top and the bottom. It stands at the mouth of a great Cave, having a few small Rooms fronting outward, that enjoy the light of the Sun: the rest are all under ground. It had for it's Founder the Emperour *Theodosius* the Great: and tho' it has been several times rebuilt, yet the Patriarch assur'd me, the Church was of the Primitive Foundation. But whoever built it, it is a mean Fabrick, and no great Credit to it's Founder. It stands in the Grot, but fronting outwards receives a little light from that side. In the same side there were also hang'd in the Wall two small Bells, to call the Monks to their Devotions; a privilege allow'd no where else in this Country, nor would they be suffer'd here, but that the Turks are far enough off from the hearing of them.

The Valley of *Canobine* was anciently, (as it well deserves) very much resorted to for religious retirement. You see here still Hermitages, Cells, Monasteries, almost without number. There is not any little part of Rock, that jets out upon the side of the Mountain, but you generally see some little Structure upon it, for the reception of Monks and Hermits: tho' few or none of them are now Inhabited.

*Monday, May 10.*

After Dinner I took my leave of the Patriarch, and return'd to *Tripoli*. I steer'd my Course down by a narrow oblique Path, cut in the side of the rupture, and found it three hours before I got clear of the Mountain, and three more afterwards before I came to *Tripoli*.

*Tuesday, May 11.*

This day we took our leaves of our worthy *Tripoli* Friends, in order to return for *Aleppo*. We had some debate with our selves, whether we should take the same way by which we came, when out ward bound, or a new one by *Emissa Hempse* and *Hamal*. But we had notice of some disturbances upon this latter Road; so we contented our selves to return by the same way we came: for having had enough by this time both of the pleasure, and of the fatigue of Travelling, we were willing to put an end to both, the nearest and speediest way. All that occur'd to us new in these days Travel, was a particular way used by the Country People in gathering their Corn; it being now Harvest time. They pluck'd it up by handfuls from the roots; leaving the most fruitful Fields as naked as if nothing had ever grown on them. This was their practice in all places of the East that I have seen: and the reason is, that they may lose none of their Straw, which is generally very short, and necessary for the sustenance of their Cattel; no Hay being here made. I mention this because it seems to give light to that expression of the *Psalmist*, *Pf. 129. 6. which withereth afore it be plucked up.* Where there seems to be a manifest allusion to this Custom. Our new Translation renders this place otherwise: but in so doing it differs from most, or all other Copies, and here we may truly say, *the old is the better.* There is indeed mention of a Mower in the next Verse, but then it is such a Mower as fills not his hand, which confirms rather than weakens the preceeding Interpretation.

Returning therefore by our former Stages without any notable alteration, or occurrence, we came in eight days to the *Honey Kane*: at which place we found many of our *Aleppine* Friends, who having heard of our drawing homeward were come out to meet us, and welcome us home. Having dined together, and congratulated each other upon our happy reunion, we went onward the same evening to *Aleppo*. Thus

Thus, by God's infinite mercy and protection, we were restor'd all in safety to our respective Habitations. And here before I conclude, I cannot but take notice of one thing more, which I should earnestly recommend to the devout and grateful remembrance of every Person engaged in this Pilgrimage: *viz*, that amongst so great a Company as we were, amidst such a multiplicity of dangers and casualties, such variety of Food, Airs, and Lodgings, (very often none of the best) there was no one of us that came to any ill accident throughout our whole Travels; and, only one that fell sick by the consequences of the Journey, after our return. Which I esteem the less diminution to so singular a mercy, in regard that amongst so many of my dear Friends, and Fellow Travellers, it fell to my own share to be the Sufferer.

Δόξα Θεῷ.

F I N I S.

---

T

Since

*Since the Book was Printed off, the two following Letters, relating to the same Subject, were communicated by the Reverend Mr. Osborn Fellow of Exeter College; to whom they were sent by the Author, in Answer to some Questions propos'd by Him.*

S I R,

**I** Received yours of *June 27. 1698.* and return'd you an Answer to it in brief, about three Months since; promising to supply what was then wanting, at some other opportunity: which promise I shall now make good. You desired an Account of the *Turks*, and of Our way of living amongst them. As to the former, it would fill a Volume to write my whole thoughts about them. I shall only tell you at present, that I think they are very far from agreeing with that Character which is given of them in Christendom; especially for their exact Justice, Veracity, and other Moral Vertues: upon account of which, I have sometimes heard them mention'd with very extravagant Commendations; as tho' they far exceed Christian Nations. But I must profess my self of another Opinion: For the Christian Religion, how much soever we live below the true Spirit and Excellency of it, must  
still

still be allow'd to discover so much Power upon the Minds of its Professors, as to raise them far above the level of a *Turkish* Vertue. 'Tis a Maxim that I have often heard from our Merchants, that a *Turk* will always Cheat when he can find an opportunity. Friendship, Generosity, and Wit (in the *English* Notion) and delightful Converse, and all the Qualities of a refin'd and ingenuous Spirit, are perfect Strangers to their Minds; tho' in Traffick and Worldly Negotiations, they are acute enough: and are able to carry the Accounts of a large Commerce in their Heads, without the help of Books, by a natural Arithmetick, improv'd by Custom and Necessity. Their Religion is fram'd, to keep up great outward Gravity and Solemnity, without begetting the least good tincture of Wisdom or Vertue in the Mind. You shall have 'em at their hours of Prayer (which are four a day always) addressing themselves to their Devotions, with the most solemn and critical Washings, always in the most publick places, where most People are passing; with most lowly and most regular Prostrations, and a hollow Tone; which are amongst them the great Excellencies of Prayer. I have seen 'em in an affected Charity, give Money to Bird-catchers (who make a Trade of it) to restore the poor Captives to their natural Liberty; and at the same time hold their own Slaves in the heaviest Bondage. And at other times they'll buy Flesh to relieve indigent Dogs and Cats; and yet curse you with Famine and Pestilence, and all the most hideous Execrations; in which

way these Eastern Nations, have certainly the most exquisite Rhetorick of any People upon Earth. They know hardly any Pleasure but that of the sixth Sense. And yet with all this, they are incredibly conceited of their own Religion, and contemptuous of that of others: which I take to be the great Artifice of the Devil, in order to keep them his own. They are a perfect visible Comment upon our Blessed Lord's Descriptions of the *Jewish* Pharisees. In a word, Lust, Arrogance, Covetousness, and the most exquisite Hypocrisy, compleat their Character. The only thing that ever I could observe to commend in them, is the outward Decency of their Carriage, the profound Respect they pay to Religion and to every thing relating to it, and their great Temperance and Frugality. The dearness of any thing is no motive in *Turky*, tho' it be in *England*, to bring it into Fashion.

As for Our living amongst them, it is with all possible quiet and safety: and that's all we desire, their Conversation being not in the least Entertaining. Our Delights are among our selves: and here being more than forty of Us, we never want a most Friendly and pleasant Conversation. Our way of Life resembles, in some measure, the Academical. We live in separate Squares, shut up every night after the manner of Colleges. We begin the day constantly, as You do, with Prayers; and have our set times for Business, Meals, and Recreations. In the Winter we Hunt in the most delightful Campaign twice a week; and in the Summer go as often to divert

divert Our selves under Our Tents, with Bowling, and other Exercifes. So that You see we want not Divertifements; and these all Innocent and Manly. In short, 'tis my real Opinion, that there is not a Society out of *England*, that for all good and desireable Qualities, may be compar'd to this. But enough of this Confusion, which I would have shortn'd, and put in better order, if I had had time.

*March 10. 1698.*

S I R,

**A**S for your Questions about *Gebazi's* Posterity, and the Greek Excommunications, I have little to answer; but yet I hope enough to give You and your Friend satisfaction. When I was in the *Holy Land*, I saw several that Labour'd under *Gebazi's* Distemper; but none that could pretend to derive his Pedigree from that Person. Some of them were poor enough to be his Relations. Particularly at *Sichem* (now *Naplosu*) there were no less than ten (the same number that was cleans'd by our *Saviour* not far from the same place) that came a begging to Us at one time. Their manner is to come with small Buckets in their hands, to receive the Alms of the Charitable; their touch being still held infectious, or at least unclean. The Distemper, as I saw it in them, was very different from what I have seen it in *England*: For it not only defiles the whole surface of the Body with a foul Scurf; but also deforms the Joynts of the Body, particularly those of the Wrists and Ancles; making them swell with a Gouty scrofulous Substance, very loathsom to look upon. I thought their Legs resembled those of old batter'd Horses, such as are often seen in Drays in *England*. The whole Distemper indeed, as it there appear'd, was  
so

so noisome, that it might well pass for the utmost Corruption of the Human Body on this side the Grave. And certainly the inspired Pen-men could not have found out a fitter Emblem, whereby to express the uncleanness and odiousness of Vice. But to return to *Gehazi*: 'Tis no wonder if the descent from him be by time obscur'd; seeing the best of the Jews at this time of day, are at a loss to make out their Genealogies. But besides, I see no necessity in Scripture for his Line's being perpetuated. The term (*for Ever*) is, you know, often taken in a limited sense in Holy-writ; of which the designation of *Phineas's* Family to the Priesthood, *Numb.* 25. 13. may serve for an instance. His Posterity was, you know, cut entirely off from the Priesthood, and that transferr'd to *Eli* (who was of another Line) about 300 years after.

I have enquired of a Greek Priest, a Man not destitute either of Sense or Probity, about your other Question. He positively affirm'd it, and produced an instance of his own knowledge in Confirmation of it. He said, that about 15 years ago, a certain Greek departed this Life without Absolution; being under the guilt of a Crime, which involv'd him in the sentence of Excommunication, but unknown to the Church. He had Christian Burial given him; and about 10 years after, a Son of his dying, they had occasion to open the ground near where his Body was laid, in order to bury his Son by him. By which means they discover'd his Body as entire, as when it was first laid in the Grave. The Shroud was  
rotted

rotted away, and the Body naked and black, but perfectly sound. Report of this being brought to the Bishop, he immediately suspected the cause of it; and sent several Priests (of whom the Relator was one) to pray for the Soul of the departed, and to absolve him at his Grave. Which they had no sooner done, but (as the Relator goes on) the Body instantly dissolv'd and fell into Dust like slack'd Lime. And so (well satisfied with the Effect of their Absolution) they departed. This was deliver'd to me *verbo Sacerdotis*. The Man had hard fortune not to dye in the Romish Communion; for then his Body being found so entire would have entitl'd him to Saintship. For the Romanists, as I have both heard and seen, are wont to find out and maintain the Relicks of Saints by this token. And the same sign, which proves an *Anathema Maranatha* amongst the Greeks, demonstrates a Saint amongst the Papists. Perhaps both equally in the right.

*Apr. 12. 1700.*

t  
t  
e  
-  
-  
y  
s  
t  
h  
l.  
e  
-  
g  
-  
d  
e  
e  
-  
t